

1667. June 22. 1667.
A DISCOURSE
OF
MIRACLES WROUGHT
IN THE ROMAN
CATHOLICK
CHVRCH.

O R. m. 9.

A full refutation of Dr. Stillingsteens unjust exceptions against Miracles, together with a large discovery of the Doctors unexcusable frauds, Manifest in his many false, perverted, and impertinent Quotations.

BY E. W. mostley



ANTWERP.

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to canonization

F A T

August 1882

Mr. W. H. H. H.

THE PREFACE

TO THE

READER.



Year and more is pas't,
since it pleas'd Doctor Ed-
ward Stillingfleet to move
some difficulties about
Two main points in Con-
troversy, and to Show
his Skill in Both. The

one speculative relates to the Churches Infallibi-
lity, and the Resolution of Faith. The other,
in the Second Part, touch'd upon à plain Mat-
ter of Fact, the Miraculous Translation of the
Holy house of Loreto from Nazareth to the place
where it now stands, honoured by à frequent
Concourse of People from all Parts of Europe. In
my last little Treatise, I endeavour'd to Satisfy
the Dr in the Speculative Part, and^{*} as I think, ^{also}
cleared all Difficulties objected against that Mi-
raculous Translation, And did this to please the
Dr, though hitherto He never gave mee thanks
for my pains, much less returned any Word of
Answer. Having ended that short Treatise, I
promised à Satisfactory Reply to the rest of Dr
Stillingfleet's many Cavils carelessly thrown out.

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at Miracles wrought in the Roman Catholick Church, And here comply with my Promise, where I show that never man had worser luck in any Engagement than the Dr in this undertaken Enquiry. His chiefest Aime was, as every one see's, so to manage matters as not only to cast à blemish upon some latter Miracles, but to disgrace all wrought in the Church, though in the Pursuit, he shrinks so far as never to meddle with the true State of the Question proposed, or rationally to oppose one clear and approved Miracle, as you shall see hereafter.

The Method held by me in this Treatise is as followes. I first Evince the Truth of our Saviours Miracles by Arguments drawn from rational Principles, For we may (I hope) suppose this to bee à rational Principle, That some Books of History universally received are for the Substance true, and not wholly forged. Thus much only granted. I Discourse, and require no more. 2. I prove upon the same rational Grounds hereafter alledged, true Miracles to have been wrought in the Roman Catholick Church, and produce many most clear ones seen by Ey-witnesses, whereof none ever yet doubted. 3. I waite on the Dr in his other Pilgrimages made to Compostella, and S. Maximin's in France, and upon that occasion defend Pope Evaristus his Writings. 4. I produce the Testimonies of Ancient Fathers so manifest and pregnant for the Churches Miracles, that no Catholick Writer of this Age ever yet did, or can speak wth greater Energy. 5. I examin such Authorities (and herein have taken some pains) as the

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Dr thinks, make most against the vworking of new Miracles since the Apostles Dayes. And I did more vwillingly engage in this particular upon the Dr's ovvn Provocation. I desire them, saith he, in his Epistle Dedicatory, not to spare me in this present subject of Miracles, wherein I profess to relye on their own Writers. If they show me any wilful mistakes therein, I will endeavour to give them publick satisfaction. Stand to your vword Mr Dr, And if I do not shovv à vvhole large List of many gross mistakes driven on by Malice Ignorance, or both, I'll crave your Pardon, and vwillingly ovvn my Errour before the vvhole vworld. Reader, in this Contest, there can be no long debate, the comparing Authorities (after you have opened the Dr's Book and mine), vwill clear all, and afford Great Store of Mistakes.

Now Seing the Dr relies on our ovvn Writers, and hopes he er's not, my Demand is, In vvhath doth he rely on them for? Has he any Catholick Author that opposes approved Miracles? So it is, saith the Dr. The Testimony of those who Dr p. 440. deliver Miracles hath been contradicted by men of greater Authority than themselves. I Say contrary. The Proposition is manifestly untrue, Such men of greater Authority were never yet heard of (nor can one be named) as is made out in this Treatise, vvhether you vwill se, that the Dr fraudulently introduces Authors contrary to Miracles, vvhose vwith all might and main

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in expreß Terms agow them. It is true, Dr John Launoy (one of little credit as appears afterwards) quibbles at many matters of Fact reputed Miraculous, yet never hitherto durst deny the Church to have had true Miracles wrought in it. What the Dr Quotes from Melchior Canus and Ludovicus Vives relating to a suspension of all latter Miracles, is more than most profoundly simple, as you may read C. 10. n. 16. Now if the Dr in Lieu of relying on true Miracles, lean upon this fallacious Principle, That there have been Many forged by ungodly men, and will list these among the Churches true Signs, he is unworthy to be dealt with, and doth not only Mistake, but most grossly Calumniate's.

Some (who they are I know not) thought the Dr not to deal fairly in his Quoting Authors, whereof he seem's very sensible in his Preface, and deem's it so groundlesse a Calumny, yea so void of Proof, that he desires no better Argument of a baffled Cause, than such impertinent Clamours. Soon after followes a Brag of a larger Size. Do they indeed think me a man so void of Common sence, as to expose my selfe to the contempt of every one, that will take pains to compare my Citations? Have I Books only in my own keeping? Or are they so rare, that they cannot get a sight of them? How then come they to know them false cited? Reader, I have been me, Thanks be to God, the Books the Dr remits's

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mits me to, I have compared with my own eyes his Citations, and after that pains taken certainly know, that the Dr has grossly erred, or to use his own words, exposed himselfe to publick Contempt. For Proof hereof I must speak plainly (though little to the Dr's comfort) and do make my Assertion good in the ensuing Treatise. Not one only, but all the Dr's Citations produced against the Churches approved Miracles, are either very falsely Quoted; Or peevishly perverted to à sinister Sence; or finally wholly impertinent to the matter here debated. False Citations are many, perverted ones more, and the impertinent almost numberless. To prove every part of my Assertion in this place, were to bring back one great Piece of this whole Treatise into the narrow compass of à short Preface. However à few hints at some cannot take up much roome. It is false (though the Dr assert's it) That Gerson Saies in à certain Epistle, That now the working of Miracles is wholly taken away, and none but false Christians pretend to it. It is false, That according to Dr p. 688. S. Gregory, what ever Miracles we Suppose to remain in the Church, we do not look on them, as wrought for the confirmation of any necessary Part of Christian Faith. All is Contrary. The Saint as you may read C. 3. produces à stupendious Miracle done upon à Roman incredulous Matrone to confirme the Doctrin of the Real Presence. It is false, That

Dr p. 688.

Dr p. 613.

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Didacus Stella (vvhoe expressly ovvn's great Miracles) saith, That the Power of Miracles is ceased. It is false, That according to Suares, such Miracles as vvhere vvrought upon Father Mastrilli, and the young Man of Zaragoza, vvhere only done for the Benefit of those vvho received them, and not to confirm the Churches Infalible Doctrin. It is false, That Maldonate confesses, That since Christian Religion has been confirmed by Miracles in the Churches beginning, there is no necessity of Miracles for that End. It is false That either Iosephus Acosta, or S. Hippolitus teach, That Antichrist shall do far greater Miracles, than the Cures vvrought upon F. Marcellus, or on the restored Leg at Zaragoza. It is false, That the bleeding vvounds of S. Francis imprinted on his side, hands, and feet, vvhere so concealed, That no man could ever fully discern them in his life time, only Fryer Ruffin once thought he espied the vvound in his side. Thus much of false Citations for an Essay only, the Treatise vvill afford many more.

Should I now trace the Dr though his gross perverted Quotations quite contrary to the meaning of Authors, the vvork vvould be long. One or Two only at present shall suffice, The remainder you have afterwards. And first, what man in his Wits vvould ever have cited S. Augustine as one that opposes latter Miracles, vvhen he could not but know, that no Catholick Author in this Age said more in their Defence, as appears by his large prosecuting this Subject in his 22. Book de Civit. C. 8, yet forsooth, Miracles are no Proof of the

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the true Church (though the Saints plainly professes, Miracles held him in the Church) Nor in rigour to be called Miracles, But some extraordinary Things among them in their time: That is, the Dr would have us believe, Dr p. 584 the restoring Sight to the blind, raising the dead to life, curing incurable Maladies (for of these S. Augustine expressly speak's) are not like the Apostolical Miracles, but of an Inferiour rank, Extraordinary things, forsooth, and no more. Is not this a plain Corruption of an Authors significant words and meaning?

None hitherto in any Age maintained the Churches Miracles with greater Zeal than S. Chrysostom, Abbulensis, and our learned Bishop Fisher, as is amply proved in this Treatise, yet the Dr by the help of an open Cheat depraves their meaning, and will needs perswade us that they teach, Miracles to have ceased in the Church. Reader the Cheat is thus. As S. Chrysostom and the other Authors now cited, grant a special Prerogative to the Twelve Apostles, in Writing Canonical Scripture by Divine Inspiration, so also (and most truly) they yeild them a power of working all manner of admirable Miracles, particularly in laying hands on the lately Baptized, and visibly giving the Holy Ghost (the like Priviledge the Primitive Christians participated in some measure). These singular Graces say Authors annexed to the Twelve, were never entailed upon any like set number of men, though Prelates and Pastors in the Church, and therefore ceased. Whence the Dr would conclude,

That

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That all other Miracles whatever, as raising the Dead, and curing desperate Infirmities had à stop in after Ages, and ceased also. Which is to tell us, because God honoured not the Churches Prelates with the very like, or so great à Prerogative as he did the Apostles, All Miracles Seem so suspended, that no more are wrought, A foul Cheat (worse than à Mistake) quite contrary to the Quoted Authors words and Doctrin. See C. IX. from n. 11. and C. XI. from n. 7. The impertinent Citations, or such as look from the matter now disputed, are innumerable. All those whether true or false produced against forged Miracles, known as forged, no more concern the present Controversy, than the Dr's pretty Verse cited out of Virgil. Speluncam Dido &c. His other Testimonies Quoted from Paulus Zaccheus, Fortunatus Scacchus, and Contelorius, are meer insignificant Cyphers, take up roome, and that's all the good they do. These and the remainder you will have laid forth in the Treatise. It is therefore needles to insist on more at present.

Another grand Mistake or gross Errour, you meet with in the Dr, where He says. The greatest number of Miracles in the Roman Church have been believed upon the Credit of Fables, and uncertain Reports; And this hee offer's to show upon strict Examination. I Answer first. Were all Fables which the Dr deem's so, the Proposition confu-

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tes it selfe, For Miracles upheld by Fables, are no Church Miracles, But I boldly assert, that Mr Dr through his whole Book has not proved so much as one received Church-Miracle, (much less the greater number) to have had their Origin from Fables, or ever gained repete in the world upon uncertain Reports, nor shall he hereafter in any low degree make his Assertion Probable. His strict Examination falls first upon the Miraculous Translation of the House of Loreto from Nazareth, thought by him fabulous, whereof I spake largely in my last Treatise. Here I require that all diligently observe whether this rigid Examination is brought at last? Reader, it comes to two or three Idle Questions attended with some Saucy Schoffs, and there is all. What saith the Dr (after he had recounted Teremanus his Table concerning the Translation) Is not this a pleasant Story to be matched in point of Credibility with the Miracles of Christ and his Apostles? Again, what do these men think in their hearts, that dare avouch such ridiculous Fictions as these? Such simple Demands, Reader, which have neither weight, nor Bottom, nor Principle to stand on, set forth with Bobs and Teers give force to our Dr's Swinging proofs, finish his fearful rigid Examination, and must be thought powerful enough to throw down the House of Loreto. The like strain He hold's through his whole Book. It seem's by the Dr, that our Venerable Bede relates

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lates some strange Miracles wrought upon S. Cuthbert. One is (to be brief) (that Angels appearing to the Saint on horseback when he was young, prescribed à Poulteß to cure his Sore Knee. Another is of his Seeing à Troop of Angels conveying the Soul of S. Aidan into Heaven. The Dr to perfect his strict Examination; only Asks (there's all) what must we think of these Angels appearing, And that he is of à good easy Faith that can believe them? He might as wisely have demanded, what shall we think of those Visions of Armies fighting in the Air ouer Hierusalem fourty Dayes together. Machabees. 2, C. 5? VVhat must we think of the Angel Raphael, that prescribed (No Poulteß but) the gall of à Fish for the Cure of old Tobias his Eyes. Tobit. 11. Such VVonders recounted in History never contradicted, are wholly as strange as what Bede VVrites, though most lamely cast off by the Dr and refused by asking. What shall we think of them? Much less can such trifling Questions, imply any thing like à strict Examination. A strict Examination, Reader ponder's first, what Strength the Authors have which are produced for à Thesis, The Dr weigh's none, nor alledges any, that calls the Translation of that House, or these other VVonders now recorded, Fabulous. It supposes. 2. That whoever denies an Assertion plainly proved (and what can be more plain than

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than my alledged proofs for the Translation) Is obliged to give measure for measure, and either show his Adversaries Testimonies unconcluding, or infringe their force by some contrary Reason or Authority. The Dr Strangely forgetful of this Duty, doth neither, But as far as Huffs and flurrs hurry him on, layes about him lustily. You have no more: However such faint empty stuff must passe for à strict and rigid Examination. May this Procedure hold, à Jew or Heathen needs only to Huffle and tell us. VVe Christians are all ridiculous in believing à Crucified man to be our Redeemer, wherunto if he give an Overplus of leers, easily cast out of an Infidels mouth, he proves every whit as much against Christ, as our Dr doth against the House of Loreto. There is yet more of this ill Nicknam'd strict Examination in the Dr. Reflect à little. I Quoted Reas: and Relig. C. 8. n. 5. as grave and learned Fathers as ever wrote. S. Irenæus, S. Basil, S. Hierome, S. Ambrose, and S. Augustine so clear and expresse for Miracles, that no Testimonies can be plainer. It seem's the Dr durst not jerk these great Authors with his usual Taunts and Scoffs, but betakes himselfe to another Subterfuge (men who live by shifting can do no better), I'll tell you what it is. Very wisely, he wares all, slip's by these Authorities, and though provoked to reply, return's not one word of Answer to any.

May

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*May not this think ye pass also for another Stru-
nuous proof of his Strict and careful Exami-
nation ?*

*Two things may be considered in the Dr's
wild Enquiry. The one what he hold's of
substance in it. The other relates to his pretty
Mode and odd way in writing. To the First, I
say in à word (plain Dealing is best) and more
amply prove it in this Treatise. There ap-
pear's nothing like Substance through his
whole Enquiry. And first, if the Dr shift's
off all I required Satisfaction in, or rather, if
he wholly wave what the world look's on as most
Material in our present Controversy, He is far
from meddling with that, which deserves the
name of Substance: But, this is Evidently so.
Fray Reader, reflect à little. My desire was,
and is still, (This all men look on as Substantial)
that the Dr would upon solid Principles Show
but so much as one approved Miracle, forged,
false, or fabulous: In Lieu of doing this,
Mountebank like, he step's upon the Stage, and
would beguile us with à varnish of meer pain-
ted wares, Idle Stories I mean, concerning Mi-
racles feigned by ungodly People, altogether as im-
pertinent as if he had told us so many Fables out of
Æsop: For no more can forged Miracles disparage
God's true Wonders, than Counterfeit Scripture
the Verities revealed in the Gospel. Again (And
here once more we find à want of Substance)
VWho would not have expected from this Man
of Words after so many brisk Attempts, and
flurts*

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*flurts at Miracles, Some clear Testimonies taken from the Ancient Church, from Ancient Records, from Tradition, Councils, Doctors, and Divins? But herein he is as mute as à Fish, and neither doth nor can attaque us this way. You have heard howv the ancient Fathers and Modern Authors renovvned upon the account of their Learning and Virtue, plead in Defence of Miracles, And all the right the Dr doth such men, is not to believe them, Yet requires, that vve credit his Philostorgius, his Hazenmiller and his false Daniel de Dieu, Vile Outcasts and detestable Heretiques. Are vve not thus think ye Substantially Match't vvith Authorities? I produce Miracles Seen and attested upon Oath, vvrought by Saints and great Servants of Almighty God, And He to be even vvith me, makes à flourish vvith the golden Thigh of Pythagoras, and Æsculapius his cure done upon à dead vvoman, Both false and fabulous, or at most vvorks of Necromancy as is proved in the Treatise. I all along insist upon such Miracles as have been known and ovvned by the Very best of Cbristians And he to retaliate (like one that had vvorred never to meddle vvith vvhat is Substantial) trifles avray time, in telling long Tales of the Prioresse of the Annunciada at Lisboe, and of one Fulco cryed up for à vvorker of VVonders, vvho, as the Dr vvill have it, proved an Impostor. I bring to light Miracles so clear and illustrious that none upon the Sight of their Evidence, ever yet could (though Criticks, vvise, and lear-
ned)*

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*ned call into doubt, And this Dr to Eclipse their glory, fob's me off wth such as are either dubious, or at most but in a mean Degree probable. Most fitly did S. Augustine Writing against Faustus lib. 5. C. Vltimo, once blame this unjust Proceeding in his Adversary. Vestrum oculum malevolus error, Saith the Saint. Thy Peevish and perverse Errour drawes thy Eye, Faustus, to regard nothing but chaffe in our standing Corne, whereas had'st thou look't about thee, thou might'st have found wheat, both pure and precious. Reader, Miracles only doubtful (much more forged ones) passe for Chaffe, the Church relies not on them, yet wth such Deceitful Baites the Dr like Faustus, w^{ould} fain wheedle us into a mean conceipt of God's certain great Wonders, VVhereas the Contrary is evident, for false and forged Miracles w^{hen} discovered (as the most have been) are so far from fouling the Glory of God's true Wonders, that they confirme their Truth and make them more Illustrious; Had the Inquisitors or Prelates of the Church (think yee) w^{hole}st no stone unturned to find out such Forgeries, and discovered many, upon that Sight a less Esteem of God's Certain Miracles, that pass't the Churches Tribunal with all possible Applause? No. All thereupon extolled the Churches zeal and Vigilancy, having Long since learned from S. Augustine, That as Evil has its Good, and gives a Grace to Vertue, Errour add's Beauty to Truth, So these feigned Signs set forth the Glory of true
Mira-*

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Miracles. The Dr therefore get's nothing by his long list of forged Wonders.

Reader, you will find hereafter the Dr's Arguments in this Controversy, drawn from Reason, as lame and bare as his Instances and Authorities. Whence I conclude, that if he bottom his Discourse upon the fore-mentioned Principles, And these fail or yeild him no support, I rightly insinuated above, and here again Say it more plainly, That his whole Book is nothing but à Rapsody, or à Work too unadvisedly set forth, in real Truth not worth Notice, or Answer. However, because once engaged. I have undertaken à Confutation, not ill thought of by good Divines, Though the Dr, most likely, will not allow me so favourable à Censure.

The Dr's way or mode in writing, whilst Substance failes, cannot but be worthleß, unsavory, and distastful. Peruse him, Reader, page after page you will find the man all along in à peevish Humour, when you see his Book brim full of rare biting Ironies, Drolleries, Comical Expressions, impertinent Demands, Idle Stories &c. As if the disgorging à little Gall, were enough to bring into Contempt the Clearest Miracles God ever wrought. Had he had but common Prudence, He might well have thought, that for one Petit private man hid in à corner of the world, perely to rise up against all ancient Fathers, Doctors, and Divines, without Manifest Proofs reduced to sound Principles, would never take, But appear to every Iudicious Reader

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der (as it is) an unluckly Management of an ill cause. Herein, without all doubt Passion blinded the man, And I am sure left him no clear Eye-Sight when he too boldly tell's us above, That he relies on our own Writers in this Controversy, and thinks himselfe not mistaken, I say once more the Pretence, is most false, having not so much as one Catholick Author that opposes approved Miracles. But suppose one or two could be racked to his Sence, (hitherto I neuer met with any) might not the Dr haue called to mind his own Apology made in behalfe of Mr Thorndick, Who as Zealously clear's the Catholick Church from Idolatry, as the Dr fondly laies that foul Aspersi^on on Her? If we should grant (They are the Dr's words in his General Preface) That He (Mr Thorndick) held some things singular in this matter, what is that to the constant Opinion of our Church? So say I, should we grant (which I shall neuer yeild) that some one or other Catholick Author were singular in this matter now debated, what's that to the contrary Iudgement of all other Writers, and the Sentiment of a whole Church besides? But now when the Dr has none that sides with him, His only course will be to sit down silent, and talk no more of our Writers.

By what is hitherto said, 'T is hard, methinks, to conceive what moved the Dr to quarrel with our Miracles. Has God angred the man in Showing so many clear Legible Characters Written by his own powerful hand, intending thereby

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to make his Church glorious? I say many, For there is no Kingdom (saith S. Chrysostom) no Country, no common wealth, no famous City in the world, where innumerable have not either seen or heard of Miracles attested by most faithful Witnesses, and upon that Account haue rendred humble thanks to God for so signal Testimonies of his favours. It may bee the Dr thinks that those who have Written of Miracles are but a few only, Vulgar and ignorant. It is a Cavil. Many stout Champions, inferiour to none in knowledge have defended them, These are our Combatants, and Conquerours in this Controversy. But perhaps these learned only recount some Trivial matters, or as the Dr speak's a few extraordinary Things. Quite contrary. They mention most Signal Works, great Wonders, as raising the Dead, restoring sight to the blind, and curing incurable Infirmities, clear effects of God only Omnipotent. But stay, have not our Learned Writers, willing to wave pains, slightly passed over such Matters of Fact? No. Never any were, or can be more accurate in laying forth the Substance and all Circumstances relating to Miracles, than S. Irenæus, S. Hierom, S. Augustine, S. Gregory-Thaumaturgus, and S. Bernard. These Admirable Saints (to omit latter Authors) have either wrought great Miracles, or Written of them with so much care and diligent Study, That one with halfe an Ey may perceive; As They themselves never doubted of what they wrote, so they

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purpo-

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purposely strove to fix à firm Belief of them in the minds of others. Hence S. Augustine cited afterward Lib. 22. de Civit. Cap. 8. assures us, He wrote the Miracles there specified for this End, that they might be publickly read before the People, and known to all; For saith the Saint. Such was my expresse will, Because when we saw the Signs and Miracles wrought frequently in our time; like those which God anciently evidenced to the world, I endeavoured that their memory should not perish. If therefore Miracles have been frequent, If known the whole world over, If seen and attested by Many Ey-Witnesses, if legible Characters Written by God's own hand, if great and prodigious; If finally wrought for this End, that their Memory might be preserved and known to all; What could induce our unadvised Dr most rashly to publish his lame and imperfect Enquiry against Miracles? This to me appears à Paradox, or rather à Riddle which no Oedipus can solve.

Had not this man shown Spight enough in his former Treatises, where he set's that Vile and Infamous Mark of Idolatry upon our Ancient Church, though She drove whole Nations from Idolatry to the Christian Faith? But thanks be to God. He has not, (as I hear) gained three Iudicious men of his own Profession to believe him. Had He not spit out Venome enough in stiling the most Learned with in this
great

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great Moral Body Rebel teachers, and Sowers of Divisions? Had he not in some Frolick gnash't his teeth enough in his more than bold presumptuous railing at the Saints in Heaven? How could a renowned S. Benet, S. Dominick, or S. Francis, fall under his lash, and raise up so much unruly Passion in a Dr? Could he not he have left these happie Souls in their eternal Rest free from his Scratches, Taunts, and bitter Obloquies? Without doubt he look't on them as some of old did on the wild beasts in Theaters, publicly exposed to be bated, and furiously encountred. Yet to make the burthen of his sins more heavy, he sports himselfe with all that can be serious. Do but mention the Sanctity and Austerity of thousands yet living in the Church, all with him is thought Hypocrisy. Speak of our Catholick Doctrine, taught his Progenitors for a thousand years and more, it Led them, forsooth, into so many abominable Errours, that 'tis hard to say, whether they are saved or damned. Bring to light the clearest Miracles God ever wrought. What are they? Nothing but painted Strawes and Counterfeit Trances. And thus he add's Sin to Sin without remorse or check of Conscience, upheld by no other Principles than Drollery, vain Florishes, lowd untruths, and Calumnies. Dr John Avila, a man of great learning and a renowned Preacher hearing, soon after the death of a Priest, of one sole neglect and it was, that but once only he had offered up in his whole life time the Holy Sacrifice of the Mass, spake these few but

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weighty words. Multum deferat ad Iudicem
 This man upon that Account, carries much with
 him to be answered for before his Iudge. VVhat
 was this little small Omission compared with
 Dr Stillingfleet's enormous Commissions?
 Down Cries He vvith their Sacrifice, away
 vvith their Mass all is Superstition, and the hig-
 hest Idolatry, He might yet have called to mind
 that the very gravest of the English Clergy pre-
 tend (vvether truly, I dispute not) to have
 received the Order of Priesthood from the hands
 of our Catholick Bishops, and I am sure the
 Dignity of a Priest necessarily implies the Po-
 wver of offering up Sacrifice, though the Dr has
 been so far from complying vvith that one duty
 his vvhole life long, that had his powver equa-
 ld his Malice, neither Priest nor Sacrifice,
 had now remained in the vvorld. Believe
 it Reader, for this and many other Clamo-
 rous Sins. Multum deferet ad Iudicem.
 The Dr vvithout Serious Repentance, vvill
 have much to Answer for at his dying Day.

Had He in Lieu of opposing Miracles told us,
 that his beloued Puritanisme, though lately
 brought into the vvorld may not vvithstanding be
 hugg'd by him as his Dearest Benjamin, or owned
 as the sweetest Religion, being never invented
 to Curbe Passion, or trouble any vvith Austerity,
 but chiefly to pamper up a few Ministers vvith
 their Feminine followers, None could have won-
 dered. The very most might have said the man
 spake as he thought. Nay more; had he been so
 vvise

TO THE READER.

wise as to leave this Bustle of Polemicks to others far above him in learning, & or only kept within the Bounds of Speculative Matters, and there blundered and erred, as he has done, The subtilty of that knowledge, and his little skill in speculation, would have born out an excuse, and pleaded in his behalfe. But to run headlong, and proclaime open war against plain Matters of fact seen by thousands, and furiously to encounter God's own Signal wonders clearly shovvn to the vvorld, is an Offence of so high à nature, and so contrary to common Prudence, that though the Dr lived Ages, he shall never vvash off the stain vvhich his unruly passion has cast upon him.

One vvord, and I end. My hope is, Mr Dr vvill take courage and Ansver this Treatise, if so; I heartily vvish he talk no more of drawvng off the vvhole Substance here set dovvn into the narrow compass of à fevv lines, That's impossible, vvhen so many plain Matters of Fact as are novv offer'd him to examin, necessarily require no doging, but à full and serious Reply. Neither is it enough to tell us, he hold's not himselfe obliged to take notice of every Idle Book that comes forth, and bear's his name in the Title; That vvill bevray his Ignorance, and too plainly confirme the Opinion most have of him, vvhich is, That he cannot Ansver. But above all, let him not run to one of his Hocus Pocus Tricks, or Say; He vvould fain fly at his Adversary, but novv cannot, being vvholly taken up vvith some other
great

THE PREFACE

great work against Popery. Such far fetcht excuses Argue a cowardly Proceeding, For, Reader, euer to be brandishing his sword, and threaten (without hurt to any) and neuer to defend himselfe, when attacked, is contrary to the Stile and strain of all Writers ancient and Modern, who first endeavour their Adversaries Satisfaction, And then begin with what new attempts they please. The Dr, I am sure, has vork enough cut out for him. First those particulars clearly laid forth in the Preface to my last Treatise (all waved by the Dr) are many: That excellent learned Book entituled Dr Stillingfleet against Dr Stillingfleet, lately printed, highly, methinks, deserves an Answer, and I am sure (to say nothing of others) he is yet behind hand vvith his vvorthy Adversary N.O. We live in hopes these Debts vvill be paid at last, And that the Dr vvhen his Passion is allayed, may give such honest men as have taken pains for him some reasonable Satisfaction. Novv in case he turn's all off vvith Quibbles, pritty lirks, and such like Artifices, The vvorld vvill ludge as I do, that Dr Stillingfleet vvvas most unfortunate in beginning a Quarrel about Polemicks, vvhich as he has not hitherto, so never shall he hereafter, End vvith Credit.

Farewel, Courteous
READER.

A DI

T H E

C H A P T E R S

J. P. 1715.

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THe Erratas in this Impression, however small, are many. Wonder nothing, better could not bee expected from a Printer that knowes not a word of English. The very most, I hope, of these faults are Corrected. In case the Reader discover more (which is likely) He will, I am confident, either passe by them, or charitably amend them.

A DISCOURSE OF MIRACLES
WROUGHT IN THE ROMAN
CATHOLICK CHVRCH.

Or, à full refutation of Dr Stillingfleets unjust exceptions against Miracles, together with à large discovery of the Doctors unexcusable frauds, Manifest in his many false, perverted, and impertinent quotations.

C H A P. I.

What is meant by à true Miracle? God only, the cause of supernatural Miracles. Of their absolute necessity. Whether the Miracles of Christ and his Apostles can be rationally proved against Iewes and Gentils? Dr Stillingfleet hit's not on these rational proofs. You haue them hereafter clearly set down, against all exceptions and Cavils.

Iy à true Miracle we understand not every wonder that causes admiration, but an effect or supernatural work of God far surpassing all created power, which neither Angel, Diuel, nor man can do by their own forces, and therefore necessarily depends

2 Chap. 1. *Christs Miracles.*

pend's on God infinitely powerful. Whence it follows, that à Miracle has à necessary connexion with truth, and when known as such, gives us Infallible certainty of that for which it is primarily intended. The reason hereof seem's clear, because God infinitely wise, yea truth it selfe, and as we now suppose the sole principal Author of Miracles, can no more attest à lye by his own supernatural works, than by the words he speak's in Holy Scripture. Now that he speak's by works is manifest out of Holy writ. *The Heavens declare his glory. The wrath of God is revealed from Heaven.* And S. Austin confirm's it, as we (saith he) speak' by words, *ita Divina potentia factis loquitur*, so God doth by his works, and if he speak's by works (Miracles for exemple) he delivers truth: God saith the Apostle, *to show the heires of his promise the stability of his Counsel hath interposed an Oath, that by two things unmoveable, whereby it is impossible that God should lye, We have à most stronge comfort, who have fled to hold fast the hope proposed &c.* Pray you reflect, would an Oath in à mortal man, though liable to deceit, be horrid if taken to depose à falshood? None doubts it. Much more say I, would the exhibiting à Miracle, whereby God, as it were, swear's he speak's truth, be horrid, could he, that cannot deceive, work one; (for exemple, raise the dead) to testify à lowd untruth. Hence also followes à second impossibility, and 'tis, that God cannot give the power of working Miracles to any when and in what manner man's fancy likes best, for could this be done, He would not only deprive himselfe of his own absolute Dominion, but also rashly subject it to the will of another, who by malice or ignorance

*God speak's
by his works,
as men do by
words.*

Psal. 18.

Rom. 1. 18.

Austin

Egist. 49.

Heb 6. 17.
18.

*The power
of working
Miracles, not
tyed so
men's fancy.*

rance may abuse it, and publish error in stead of truth. As great an impossibility is it, if not greater, that an infinit wisdom ever work à Miracle to confirm a false Doctrin, because an Infinit truth cannot contradict himselfe, or give Testimony to a lye, nor force an error upon rational creatures subject to him, by his own noble and glorious works.

2. Hence also it is, that none of our late Reformers in Germany, or England, ever wrought à Miracle to confirme one of their Novelties. No wonder, saith *Petra Sancta, Descriptores vera fidei &c.* The finger of God whereby Miracles are wrought, leaves Sectaries that forsake God, and his Church. Here you have also the true reason why Dr Stillinfleet, though without successe, sett's so briskly against Miracles. Alas! the poor man has none to embellish his new faith with, and therefore would fain have those glorious wonders valued of as needlesse superfluities, worth little but contempt. He may yet remember how earnestly Luther endeavoured to work à Miracle in freeing one possessed with à Divil, and also call to mind, how the Divil had like to have strangled him in the attempt, had not violence been used to rescue Luther. The story written by Staphilas, Luther's own Scholar, is known, as well as Calvins fourb who suborning one Bruleus to feign himselfe dead, pretended to raise him from death, crying out *Adolescens tibi dico Surge*, Young man, I say, rise up, when behold à just punishment of God manifested the double fraud, Bruleus was dead indeed, and Calvin Shamed. You have another fearful story recounted by Bosius of a chief man among the Anabaptists near the

Silvest. Pe:
tra Sanct.
Tom. 2.
Thauma:
siz c. 3.
Pag. 26.

Luther's
and Cal-
vin's lug-
ling.

Bosius de
signis Ec-
clesiaz lib.
sig. 11.

borders of Polony that Called, many to be present at his Baptism, and said they should see wonders that day, the Holy Ghost descending, and what not? No sooner had the wretch set his foot in the Bath, but in place of the Holy Ghost, a fearful Divil appeared, and first carried him into the air, then to the horror of all the Spectators, strangled him in the water. These things I briefly relate out of approved Authors, chiefly to show how different the genius of these men was from our Dr's, they fancied Miracles so strong a support to their new Gospel, that nothing could set it off better, or more advance it, our Dr contrary to his Progenitors spirit, will have all later Miracles blasted, or of no account, because, forsooth, he has none to glory in. Thus much only in passing.

3. We now go on in our discourse, and show an absolute necessity of Miracles chiefly at the first propagation of the Gospel, because the high Mysteries of our faith, which require a firm assent, and an humble submission to the first Verity revealing truth, cannot stand fast, unless it rely upon a most certain foundation, and this must either be an *Evidence of the truth* revealed (not granted in this life) or the most Supreme Authority imaginable, I mean the *Divine veracity* which neither can deceive, or be deceived. To advance therefore our faith to the highest certitude and infallibility, whilst God gives us not *Evidence of the sublime Mysteries believed* (far above our reach and natural Capacities) it was necessary to lead us on by Sign's and Motives suitable for that end, but no external Signe or Motive can be more perswasive, or make a stronger impression upon minds, than Gods own Seals and Signatures of

By what
Motives God
induces to
be liars?

Proved by reason.

3

of truth, *undoubted Miracles*. By these great lights he raises us out of our natural drowiness, and by them, as most attractive Inducements, prepares hearts to believe without hesitancy, though the Mysteries of Faith seem strange to nature, and would be rejected, unless set forth, adorned, and confirmed by prodigious Signs. Hence all acknowledge à mighty force in Miracles, nay some Authors observe that God never proposed any new Doctrin without rational Inducements, in making it credible by manifest Signs and wonders. Who, saith De Lingendes, is ignorant of the stupendious Miracles wrought by Moses? All know when the Law was published in the Mount, how many new and great Miracles were exhibited. The new Priesthood of Aaron had its confirmation by Miracles. Solomon's Temple gained great repute upon the sight of Evident Miracles, when S. John the Baptist preach't the Baptism of Penance, himselfe was the Miracle, Miraculously conceived, Miraculously exulted in his Mothers womb, Miraculously loosened his Father's tongue, and many years lived in the desert more like an Angel than a man, without house, cloths, meat, or humane conversation. Thus Miracles strengthened and made every new Doctrin truly proposed, *credible*, only our Sectaries are the priviledged persons, that without Mission or commission brought à new learning into the world, yet never had the good luck (I use Erasmus known words) to cure à *Lame horse* much lesse to work à Miracle on man, woman, or child.

*De Lingend.
Fer 4. Do-
min. 1. qua-
drag P. 7.*

*How and
when Mira-
cles were
Shon in ?*

*Modern Sa-
ctaries never
wrought
Miracle.*

4. Courteous Reader, please now to consider à little. Is it true that God endued his Prophet Moses with the grace of working Miracles?

A 3

Did

Did he manifest great Sign's at the Promulgation of the law in Mount Sina ? Did he the like, when Aaron was ordained Priest ? Did he shew wonders at the Baptists preaching Penitence ? Did he ennoble Solomons Temple with illustrious Miracles ? *Ecce plus quam Salomon hic.* We are now to mind you of a more miraculous Prophet than Moses, of a more Miraculous Priest than Aaron, of a more Miraculous Preacher than the Baptist, of a Lawgiver as Miraculous as ever published law, finally of a more Miraculous Edifice, than Solomon erected, *I mean the noble house of God, the Militant and Triumphant Church of Christians*, founded by no other than our great Thaumaturgus, our ever glorious and renowned Lord Jesus, God and Man, whose Miracles manifested here on earth, surpassed in true worth and excellency all the wonders of men and Angels. Of this subject I am now to speak, and will endeavour so to clear our Saviours Miracles, and those the Apostles wrought from all doubts and Cavils, that none shall hereafter oppose them upon any rational Principle. This performed, we will proceed to the Miracles done in the Church.

Dr. Still.
pag. 66.

5. Dr Stillingfleet Seem's to make short work with the Miracles of our Saviour and his Apostles. *It is saith he, agreed on both sides, that the Miracles wrought by Christ and his Apostles did sufficiently prove, that they were Teachers sent from God.* Then he insists something of the assurance we have for them by the universal Testimony of all Christians, and that Christ and the Evangelists declared, they were wrought for this end, that men might believe Christ was sent from God. *It is agreed, saith our Dr, on both sides &c.* But, Sr, give us the rational Ground of this agreement, otherwise you prove

Dr. Still.
Slip's by the
main diffi-
culty.

prove nothing against Iewes and Heathens, who here undervalue the agreement of Christians, neither are the passages of Scripture produced by you in behalfe of those primitive Miracles, or the end they were wrought for, of any account with these Aliens from Christ. You tell à Iew, that our Saviour cured one born blinde, and did it for this end that men might believe he was sent from God, the Iew answer's, the Divinity of that Scripture cited, has no more weight with him, than the Miracle has you would prove by it, yet you know, *a Proof should be alwayes clearer, than the thing proved;* Here is an equal uncertainty, for no more doth such à man believe your alledged Scripture to be truly Gods word, than the Miracle to be à true Miracle. Whoever therefore pertinently handles this matter, must in à contest with these Adversaries of Christian Religion, first distinguish between the different Principles of Iewes and Heathens, those admit the old Testament as true; Heathens no true Scripture at all; Next he is to prove our Saviours Miracles and the Apostles to have been really wrought by Arguments not taken from Scripture, or if he make use of the new Testament against the Iew, he is to lay aside that Question, wether it be Gods word or no? Unlesse before the dispute, the Book be evinced written by Divine inspiration. Thus much premised.

6 I argue against à Iew and ask, whether he allows the Historical part of the new Testament where the Miracles of Christ and the Apostles are recorded, to be as good and as true à Story, as the relation made in the old Testament of Moses's Miracles? And now I trouble not his head with the Question about the Divine Inspiration

*Christ's
Miracles
proved
against à
Iew.*

of either book but only enquire after their truth: In case he yeild's equal truth to both he must grant, that *Christ cured the blinde, raised the dead,* and that the Apostles wrought such Miracles, as *S. Luke* recount's in the *Acts* of those blessed men &c. If, as is most likely; he bluntly reject's the Gospels relation, as not true, I ask what answer will he give à Heathen, that no less boldly cast's off the Story of *Moses Miracles* as false, and plainly assert's, that the same reason (let it be what you will) whereby he attempts to discountenance the truth of one Narration, will every whit as much enervate the truth of the other, and thus all Miracles related in Scripture goe to wreck, which is to say, God never wrought any by *Moses* and the Prophets, by *Christ* and his Apostles. This the man of the Synagogue proves, or nothing. In case he reply, Christians that admit *Moses's Miracles* are tongue tyed, and cannot plead against them, I answer we plead not against any, for we hold all most true, yet justly tax à Jew of à grosse Inconsequence, (which à Heathen laies before his eyes) and once more say, the same proofs and reasons, whereby he endeavour's to reject the Miracles of *Christ* and the Apostles, destroy at one blow the truth of the greatest Miracles which *Moses* or the Prophets ever wrought, that is in à word, there is neither proof nor reason to deny either, all are most true and Strongly made out by reason, supposing this one rational ground which none can deny viz. *That books of History known and received all over, deserve credit upon humane faith.*

Heathens
also Com-
vinced,

7. In discoursing with à Heathen about Miracles recorded in Scripture, à rational demand is, whether he yeild's as good credit to the History

ry of this Book, as to Titus Livius, Cæsars Commentaries, or any other ancient writer? If he affirm, the Miracles there set down are with him upon moral certainty believable, in case he denies, I am not to take his bare word, but must know the ultimate reason of his denial, which will ever be *Petitio Principii*, or in real truth no reason, but à selfe conceived fancy, just as if one should sencelessly reject, what ever Livy or Cæsar has written, because he will bluntly do so upon no reason. The Heathen may reply. There is à great difference between all natural history and the Miracles registred in Scripture, for these, because strange and unusual, so strongly check and abate believe, that reason cannot but boggle, and hold all forged by à few simple men that wrote them, whereas no such extravagant wonders, are found in natural History. I answer first, we read of innumerable great wonders in natural History, as of Mountains rising up and justling together, of certain Cities in Syria seated on hills, and thence violently thrown into à Plain some miles off, without any dammage &c. Things certainly unusual, though not so strange as à true Miracle. I answer 2. All matters of fact recorded in Scripture most evidently are not feigned, however admirable and above the force of nature, therefore its highly against reason to hold the Miracles of Christ and his Apostles forged because strange and wonderful. I prove demonstratively that matters of fact recorded in Scripture are not feigned upon this ground. The Prophets long before Christianity was established, foretold clear matters of fact, which some thousands of years after evidently proved true, as that Christ should be born of à Virgin,

A reply answered.

Matters of fact in Scripture not feigned, but manifestly proved true.

that the old Priesthood should fail, and a new Priest and King reign for ever, that the greater people, the Iewes, should become the less, and the Gentils far lesser become the greater, all strange and wonderful Predictions, where unto we may add our Saviours most certain Prophecy, in that known Parable of the vineyard, where speaking to the chief Priests and Pharisees, he clearly foretold their ruin and rejection before it happened, and no lesse clearly the destruction of Hierusalem. These Prophecies the whole world has now seen for many Ages fulfilled and verified. Hence I discourse, whoever foretel's wonderful future things long before the event, which afterwards visibly come to passe, speak's truth, and cannot forge nor feign, because Facts exactly agreeing with the Predictions take away all suspicion of forgery, but this you see is evident, if you compare the Prophecies of the old Testament with what the Writers of the new have expressed, and we se fulfilled with our eyes, therefore all wonderful matters recorded in Scripture, however strange, are neither false nor forged. A Heathen cannot deny the evident and now known fulfilling of these Prophecies, because the Book of the old Testament was extant, and read by Iewes, long before the Evangelists wrote their Story.

Ling. cited, 8. I argue 2. with *Lingendes*, and rational-
 pag. 44. ly evince the truth of our Saviours Miracles by
 the Testimony of Writers in several nations
 most different from one another, and further
 ground my discourse upon an universal publick
 Fame received the whole world over, which own's
 those primitive Miracles as undoubted. For an-
 cient Writers this Author first remit's us to Joseph
 the Iew, who speaking of our Saviour saith.

*Ancient
 Writers,
 and Publick
 Fame prove
 the primiti-
 ve Miracles.*

Eodem

Eodem tempore, &c. In those dayes, Iesus à Nise Josephus l. 18. Anti-
man lived, if yet lawfull to call him man only, that wrought strange Wonders, and had many followers both Jewes and Gentils. This Christ, whom the chiefe of our Nation accused, Pilate condemned to dy upon a Cross, rose again the third day, as the Prophets had foretold, and as we read in the Jerosolimitanian Talmud named Gavoda Zara, Miraculously cured innumerable diseased, though the latter Jewes attribute this power of working Miracles not to any virtue in Christ, nor to the Divil (as their Progenitors impiously did) but say, they were wrought at the pronouncing of an ineffable name called by them. *Sem Hammaphoras*, or à name expounded. The Turks Alcoran witness de Lingendes, recount's at large the Miracles of our Saviour, where you read of his cleasing the Lepers, his restoring sight to the blind, raising the dead, and curing all manner of infirmities. And though both this and the other Testimony solely considered, may seem to Some of lesse Account, yet added to the true attestation of all called Christians they have weight, and avail' to illustrate the glory of our Saviours Miracles.

Euſeb. lib.
Hiſt. Ecclef.
c. 11. Hie-
ron. de
Script. in
verbi Joſe-
phus.

9 The Testimony of Gentils alledged by many ancient Fathers, you have in the writings of those Prophetesses called Sibylls. Our venerable Bede recounts one well worth the Readers knowledge. It happened, saith this Author, that à hundred Senators of Rome had every one the same strange dream, or saw an unusual vision of nine Suns in the Heaven. The various Sign's and different lights appearing in these Suns Bede amply set's down. The Senators moved with the wonder, hearing great renown of the Sibyl Tiburtin's gift in Prophecy (named Cassandra) by Messen-

Beda. Basil.
print. Anno
1563. Tom.
2. in fine
Pag. 351.

What vision
à hundred
Senators at
Rome saw.

*The Sybils
interpretation.*

*A Prophecy
of Christ,
and his Vir-
gin Mother.*

Messengers invited her to Rome, whither she came and was honourably entertained. Upon her arrival the Senators meeting together declared their dream. She answered; 'tis best we retire to the Mountain Appenine (here is no fit place) and there I will interpret the whole Mystery, and did so. The nine Suns you saw said she presage the future Generations, and because various in their aspects, point out the different lives and manners in men to come. The first Sun was splendid, casting beams all over the earth, which shoves people in that generation, will be candid in their dealing, mild, and benigne. The second Sun yet more luminous represent's the second Generation, when men will much encrease, live splendidly, and converse here on earth without malice. The third Sun all fiery and flaming, portend's, that Nation will rise up against Nation and cause great strife in this your City of Rome. The fourth Sun expressees the fourth Generation, when men will openly deny plain truth. But then an Hebrew Woman, called Mary, will arise having a Spouse by name Ioseph. Of this Mary Iesus Christ true man will be born, and she before and after his birth remain Virgin; At the birth of Iesus Angels shall appear and sing Glory to God on high, a voice also will be heard from Heaven. This is my beloved Son hear him. Iesus will change the Iewish ceremonial Lawes and establish his own in lieu of them, and his Kingdome shall last in secula seculorum.

10 Certain Priests among the Iewes being present grew angry, and wished the Sibyl to surcease from such terrible words, but she courageously checked their incredulity, and went on with her Prophecy relating to our Saviour. In the dayes of Cæsar Augustus, said she, Iesus will appear

appear in mortal flesh, and like other Infants come to perfect growth. Great Opposition will he suffer from the Kings and Princes on earth, but those who honour him shall have eternal life. Then she laid forth our Saviour Miracles: of his curing the blind, deafe, and lame, of his feeding five thousand with five barley loaves, and specifies his other admirable wonders there recounted. Soon after she foretold how barbarously the Iewes would use him, in buffeting and spitting on his sacred face, and finally crucifying him on a Croffe, but all in vain, said the Sibyl; for the third day he shall rise from the dead, visibly show him selfe to his Disciples and in their sight Ascend to Heaven. Here you have some part of our venerable Bedes relation, what is omitted you may easily find in the Author together with a larger description given of the other five Suns, now not pertinent to my present purpose.

*The Sibyl
foretells our
Saviours
Miracles,
his buffets,
and Crucifi-
xion.*

II. To this Testimony you may well add what Eusebius writes of the Emperour Tiberius, where we are told, that He hearing of the Miracles wrought by our Saviour, and upon the clear informations given by Pilates letter of Christs rising from the dead after three dayes, Tiberius would have placed him amongst the Gods, but the Senate opposed the designe, as a Novelty contrary to their Lawes, notwithstanding, saith Tertullian, in his Apology for Christians, Tiberius was so far from altering his judgement concerning the Sanctity and Miracles done by Christ, that he ever thought most honourably of them, and more over threatned punishment to all that accused Christians, or hindred the Propagation of their Faith. If therefore Iewes, Turks, and Heathens highly valued our Saviours Miracles as you have heard,

*Euseb. Hi-
stor Eccles.
lib. 1. c. 2.*

*Tiberius the
Emperour
striving to
honour
Christ, was
opposed.*

heard, and all Christians conspire in à truth so openly received, we may well conclude that their Fame is very universal, and upon humane faith (for still we keep within the bounds of arguing rationally) morally speaking, most certain.

*The force of
publick Fa-
me.*

12. Hence I proceed to the second part of my Assertion and prove that à Fame so universal concerning matters of fact, grounded upon sense or Ey-sight, and never rationally contradicted, is upon humane faith Without further debate most undoubted. But the Miracles of Christ and his Apostles were once thus objects of sense, seen by many distinct persons, and at different times, who cannot be supposed either Maliciously to feign innumerable horrid Lies, or clancularly to agree by common consent in avouching such matters to have been truly seen with eyes, which never were seen, this, I say is morally impossible, and observe my Proof. Allow the Historical part of the new Testament so much worth, as both Jewes and Gentils grant to any ordinary good Historian; I require no more; We read there, that many saw Lazarus raised from the dead, others the blinde man cured, others the Lepers cleansed, others the infirm made whole, by à word of our Saviours mouth &c. I ask whether any can prudently conceive, that these different Ey-witnesses at some time or other met together, and conspired thus foolishly among themselves. *So many of us shall avouch (and falsly) they saw Lazarus raised to life that was not truly dead, so many shall say, they saw the Lepers cleansed, the Sick restored to health, though no such wonders were ever done by Christ, yet let us boldly blaze these things abroad, and stand to the hazard, follow what will.* Is such à forgery likely or believable?

*No forgery in
those who
saw Christs
Miracles.*

No

No, it is improbable, upon this convincing reason. *Forgery and fiction usually playes tricks in obscure matters a far off,* (as in feigned visions or pretended Revelations) not obvious to sense, but in things sensible, neer at hand, publick, and visible Fiction, because most easily discovered, becomes its own ruin, and point blank, like witless policy, frustrates the end aimed at, as plainly appears in many pretended false Miracles, which, when made manifest (as often falls out) have not only brought condign punishment, but more-over Shame and disgrace upon the Authors.

13. Upon this ground also, we evidently clear our sacred Writers of the new Testament from all fraud and forgery, in their plain Narration of our Saviours Miracles. Reflect I beseech you, what man endued with common prudence can work him selfe into this perswasion, that the four Evangelists, who candidly set down the sufferances, the opprobrious death of their Lord and Master (wherein, as all confesse, they speake truth) in some strange Frolick or other, met together and agreed to tell a false lye of Lazarus raised to life, of infirme restored to health, that were never sick &c; Had this fraud been invented, they had not only notoriously prejudiced their own cause, but the Interest also of their great Master; nay, the very Iewes would have decryed all the Miracles they wrote of, as publick impostures, and, if feigned, might justly have pleaded. No eyes ever saw them wrought whenas the contrary is manifest, for they highly dreaded our Saviours Miracles, and held them so attractive, that if permitted to go on, the whole world would follow him. Hence it is that, that ungodly People, never dared in any Tribunal juridically to call

Not in those who writ the Gospel.

What prejudice fraud would have done the Evangelists.

call into doubt the truth of his greatest Miracles (though some whisperers said he cast out Devils by the help of Devils) No; all knew they condemned him to death (not because the cure of the blind man, or raising Lazarus from death were judged Impostures) but upon this account, that final Sentence was given, because he made himselfe the Son of God.

*By what
means Mir-
acles gain-
ed esteem.*

14. By all hitherto said we see. 1. How and in what manner true Miracles, objects of sense, gained repute in the world, and became credible. First witnesses worthy beliefe not suspected of Guile saw them wrought, and upon their faithful word communicated with others the wonders they had seen, as certain and undoubted. 2. Those first Hearers, finding no reason to question the fidelity of Ey-witnesses (justly reputed honest,) prudently yeilded assent to the Narration, and imparted to others what they had received from those who saw the Miracles. In Proesse of time the Report of those wonders spread far and neer, gained more ground, till at last a publick Fame owned them certain. This Fame held on Age after Age, handed down by constant Tradition, never, as I said, rationally contradicted, is now general the whole Universe over, and every way Comparable with the Fame we have of Alexander, the great, Julius Cæsar, and other known Heroes, whereof no prudent man ever doubted. Observe I beseech you, how equally the Parallel run's in both cases. Cæsar and Pompey (plain Objects of sense) are proved to have had once being in the world, because seen by many; But Christ our Lord and his Apostles, no lesse objects of sense, were as visible, the parity therefore holds good. 2. The Gests and noble Acts
of

of Cæsar first seen, Records afterwards preserved, and as good Records are extant for the admirable works and Wonders of our Saviour.

3. The Fame of those Heroes and their Gest taking its first rise from Sense became in time Universal, and handed down by Tradition, lives yet so vigorously in the minds of all men,

that no owner of this publick Fame can by any violence force himselfe to judge, that *Cæsar never was in being, never fought battle, the whole Story of Alexander is a fable &c.*

Thus also the Fame of Christ, of the Apostles and their Wonders, once sensible, and yet upheld by a perpetuated Tradition, still remains so fixed in all minds, that unless this publick Fame perish, which is impossible, the matters of Fact supported by it, are without Contest undeniable.

Hence I propose this Question, whether a Jew or Gentile can by violence force his intellectual Power to judge, *Such a man as Christ, such men as the Apostles, were never in the world?* You will say No, because they are Truths Universally received, notwithstanding the very most of Unbelievers boldly deny the Miracles we speak of, and why should not their Authority as much evince A Negative, or prove no such Miracles done, as the contrary Testimony of Christians avail for the Affirmative, in saying Christ really wrought Miracles.

15. To Answer the difficulty, you have here an undoubted Principle. Clear Positive proofs manifest for an Affirmative, quite bear down, outweigh in true worth, a contrary Negative bluntly maintained without semblance of Proof. Should therefore the greatest part of men now living barely deny without Proof Alexander or Cæsar

*An objection
answered.*

ever to have been, or done any memorable Action, the contrary Positive Arguments alledged for their being would manifestly Show that ungrounded Denyal to be not only weightless, but senseless also, and improbable. And thus I discourse in our present case. Positive Ground's irrefragable reasons, (whereof you shall have à few hints) rationally prove our Saviour and his Apostles to have wrought true Miracles, therefore all contrary Opposition, *without Grounds and proofs*, appear's frigid, senseless, and improbable. Some Critick may object. Had as many from the first rise of Cæsar opposed his being and Heroical Acts, as have gainsaid the Miracles of Christ and the Apostles from the beginning of Christianity, that certainly would have much abated the humane Beliefe all have now of Cæsar, of Alexander, Cicero, or who you will. I answer no Abatement at all, while on the one side (and this is ever to be noted) the Positive grounds for the *Affirmative* stand in vigour, as they now stand, and the Denyal rigidly examined for want of proofs, comes to nothing, but to this vain empty, and Idle Assertion. *Cæsar, forsooth, never was, or did any thing worth à man, Christ never wrought true Miracles.* Positive proofs therefore brought to light in behalfe of these Miracles, enervate the contrary unproved Assertion, and show it void of Strength, futile, in à word worth nothing.

*Reas. and
Relig. Disc.
Leop. 3.*

16. Now if you enquire after these Positive proofs, all clear and convincing, whole Volumes might be written. Some as I argued, *Reas. and Relig.* remonstrate the Cause by its real effects, and set before us à manifest Truth, *the known Conversion of the World, made by Christ and his Apostles*

Apostles without force of Arms or any earthly Allurement, Nay, upon the greatest disadvantages imaginable, because however poor and despicable in the eyes of all, yet They prevailed against the rich, and powerful; and brought innumerable to believe in à Crucified man. Was it not now, that the greatest Philosophers, the most Eloquent Orators, were deem'd less wise than twelve unlearned Fishermen, and did not God set à mark of folly upon humane wisdom in the noble Conquest made by the Divine Spirit, that speake in these very men, reputed Idiots? This prodigious Work most certainly done (whereof see more in the place Cited above) was either brought to passe by Virtue of true Miracles, or not; if by Miracles, we have our intent, if not; plain reason, (witness S. Austin) teaches that no greater Miracle can be conceived, than to behold à sinful and unbelieving World converted without the Miracles we plead for, Answerable hereunto others Argue, and methinks pertinently. These Blessed men who wrote the History of the Gospel and registred our Saviours Miracles with their own, at last, as all know, courageously endured violent deaths, to Testify that the Doctrine and Miracles they wrote of, were no Leger-de-main but sincerely true. In doing this, we must either judge them horribly impious, or stark mad, if they registred matters of Fact that never were, or contrarywise own them Divinely inspired, and faithful Ministers of their great Lord and Master. Say they were impious, besotted, or mad, you utter the greatest Paradox that ever mouth spake, and must confesse that whole multitudes, *wise, and learned,*

A Proof taken from the Miraculous Conversion of Nations.

were converted to Christ by wicked and mad Impostors, which proves him or them impious and utterly bereaved of Judgement, that dare upon no ground avouch à Fiction so shamefully incredible. These first followers of Christ therefore, proceeded with all Sincerity, and registred their great Masters Doctrin, and Miracles most faithfully.

17. A third Proof, methinks Very convincing, may be thus proposed. Should à Stranger come amongst us from the furthest Parts of the world, and tell us he hath heard much in his Travels of great wonders done by à man called Jesus Christ, as also of Strange Miracles wrought by some poor followers Christ had, named Disciples, and very willing he is to be better informed concerning the truth of these divulged Wonders. To give this man rational Satisfaction, I would in the first place put into his hands the History of the Gospel, where these Matters of Fact are recorded, and next demand, whether he can more rationally call into doubt the truth of that History (owned by innumerable multitudes à true Book, at least upon humane faith) than in prudence Question the verity of any other History he own's true? In case he boggles at the History, I must know Why, and upon what rational ground he boggles? Now this ground, after some little discourse, will appear so remote from being rational, that it can come at last to nothing but à selfe conceived Fancy because it is utterly impossible to make any more just or reasonable exception against the plain History of the Gospel, than against any other known or received true Story. Thus much cleared, which no
Enemy

How à Stranger may be satisfied that doubts of Christs Miracles.

Enemy of Christ unlesse most unreasonable can deny, our Stranger casts his thoughts upon Iewes and modern Sectaries, and finds these by their own confession so destitute of Miracles, that none among them can pretend to any, since Christianity began. Next he peruses the Gospel, see's with what Candour the Evangelists recount our Saviours Miracles, and seems willing enough to hold all true upon humane Faith, because he finds no reasonable exception against them, yet stick's much at one Passage, where we are told of *greater Works to be done by those who believe in Christ, than he had wrought.* John. 14. v. 12. If this can be made out and verified, saith the Stranger, Christ did not only foretell future things, which is proper to God, but it followes also, that after his death and leaving the world, He did, (as if present with some choise Servants) impower them to perpetuate the like visible Wonders, he had wrought. Christ therefore, saith he, was either very unwise in promising so largely while he lived, if he never performed it, or if he really made all good, he worthily deserves credit, and ought to be believed before any that hitherto taught the world, for though we read of some Heathens, who gloriously set forth their own Wonders, yet none of them dared to Prophecy of doing Miracles after death by others, neither did they; (for ought I know) work any by men of the like Belief or Profession with them. Thus the Traveller discourses, and urges to have these latter Miracles wrought by Christs Servants rationally laid forth to an unbyassed Judgement. To Satisfy the difficulty here proposed.

18. All know that matters of Fact as Miracles, where of we now discourse, are not proved by Principles taken from natural Causes, or the deep knowledge of Metaphysical learning, for who will go about to show that Cæsar was a glorious Warriour, or Cicero an Eloquent Orator, by Metaphysicks or natural reasoning? None can attempt this? All therefore that Argue pertinently, must rely upon other proofs and plead, as we have done, for Apostolical Miracles by the publick Fame of them, spread the whole world over, or finally Reason thus. It is manifest that those first Blessed men, however weak in them selves, without force of Armes ruined the Idols of the Gentils, and converted innumerable to Christ, *Ergo*, they wrought great Miracles answerable to that Ruin, and the admirable Conversions done by them.

*Upon what
Principles
Miracles
are proved.*

19. To give more force to these and the like Proofs, I doe not only, as S. Chrysostom advises, take into my hands the Apostles Acts written by S. Luke, where we read of stupendious Miracles, but I also reflect upon our Saviours antecedent Promise concerning *greater Works*, and further evince the real truth of that Prophecy, by the consequent visible Wonders which those first blessed men wrought here on earth. And first I might tell you, it is clear from the Prophecies of the old Scripture, *that the ancient Priesthood among the Iewes was to fail, and a new King and Priest reign for ever, & that a Church once barren, should have many Children, as we proved above.* It is again clear, that these Prophecies were fulfilled when Christ our Lord established his own glorious Kingdom the Christian Catholick Church, and though Iewes seek to darken

darken the light of those clear Predictions, yet it is evident that Christ has had à glorious Church in the world above Sixteen Ages, which as Tertullian observes, stood not confined to one or more places, like the Empire of Nabuchodonosor, or Alexander, but *Vbique porrigitur*. &c. has à vast extent, is believed every where Reign's every where, and is revered in all places. Hence I Argue. When innumerable worthy Witnesses within one only Kingdom (against whom never just exception was or can be made) unanimously averr à matter of Fact, assented to as an undoubted Verity, That is held Unquestionable. So all prudently judge, such à Prince as Henry the. 5th. to have once gloriously reigned in England, because many worthy Witnesses (never rationally excepted against) Avouch, it as à certain Truth, but à far greater cloud of worthy Witnesses, members of Christ's glorious Church (against whom their was never any Just exception) openly declare and unanimously teach, the Apostles to have wrought stupendious Miracles, when at their preaching the Idols fell down, and innumerable Believers were gained to Christ, therefore the truth attested stand's uncontestably certain. That these Witnesses are mighty numerous, and without dispute worthy credit is undeniable, being justly listed amongst the most wise, learned, and virtuous that ever lived. Such are our *Austins, Chrysostoms, Gregories, Damascens, Bernards*, with innumerable others, who if occasion had offered it selfe, would have willingly dyed for the truth of Apostolical Miracles. Now if these Givers in of Evidence Seem not Satisfactory, you have yet more. viz. The whole humane Author-

Tertull. lib
adversus
Judæos
cap. 8.

How Wor-
thy Credit
those VVis-
nesses are
who defend
Miracles?

city of Christs Kingdom; I mean his Church; She both tell's us what our Saviour promised of these greater wonders; and upon the Evidence had, never ceased to preserve them in the memory of all her Faithful Children to this day.

20. And thus you see, that when we took one Proof for Miracles from publick Fame (which some may say is fallacious) we argued not so preſently as now, while we evince their truth by the Testimony of the most choise, learned, and creditable Witnesses that ever spake since Christianity began. And if our supposed Stranger find's not a Pregnancy of reasoning in this Discourse, I shall soon dismisſe him, and deplore his condition as one in whom the light of reason (if not utterly extinct) seem's more then a little Eclypsed. It may be some Critick will Object, we have not yet shown how the Apostles Miracles are said to be greater than those wrought by our Saviour. For an Answer, all know that a Miracle may be considered with a double respect, first to God an Infinite Power, and so taken, the greatest ever done cannot be called a Miracle, because the greatest Transcend's not an Omnipotent Power. Again, consider a Miracle as done by one that has no more force to work it than to move the Heavens, under that Notion it justly acquires the denomination of an effect truly Supernatural, because far beyond all force in nature. You may see what I aime at by this plain Instance. Should a Giant lift up a weighty burthen, all would Judge he work's proportionably to his Strength, but if a weak infant did so, who would not justly proclaim the wonder? The Miracles of Christ our Lord (rightly compared to a Giant

*In what
Sence Apo-
stolical Mi-
racles are
called great-
er, then our
Saviours,*

Giant in Holy Writ) were effects easily and Connaturally flowing from the Omnipotent Word, united to humane nature, infinitely, in themselves, more valuable than all the works of men and Angels; but yet lesse wonderful than the Apostolical Miracles, if on the one side we regard the mighty Power of our great *Thaumaturgus*, and on the other, cast an eye upon those weak Instruments that did them. The weakness therefore of the Instruments whereby they were wrought, much heightens the greatness of their Miracles. Again the Apostles Miracles may be said greater, because all summoned together, were more numerous than our Saviours. 3. They are greater in the Effect, witness the glorious Conversions of Nations which followed upon the Apostolical Signs and wonders, whereas Christ our Lord reserving that Honour to his first Choise and elected Ministers, converted not halfe the number, while he lived on Earth.

The weakness of the Instrument, heightens the greatness of a Miracle.

21. Thus much of the Primitive Miracles, and if any think I have stayed too long upon a known Subject. My answer is, All that know and own these Miracles as true, rationally prove not *their truth against Jewes and Gentils*; wherein I hold Dr Still. very deficient. Again, if I show, and 'tis my chiefest Intent, that Miracles wrought in the Roman Church are not only Defensible, but every way firmly proved upon the same *rational Grounds* as those now mentioned, none can deem my labour lost. I say upon the same *rational Grounds*, for hitherto we have waved Proofs taken from Divine Revelation, and only pleaded by Reason. This therefore we endeavour to Demonstrate.

C H A P. II.

The same rational Arguments, whereby the Miracles of Christ and the Apostles are proved, evince also true Miracles to have been wrought in the Roman Catholick Church. Other clear proofs for Church Miracles. A contest between Antichrist and Dr Stillingfleet. The Dr is worsted. If the Church doth Propose Forgeries for true Miracles, none can believe Christ's Miracles upon the Vniversal humane Testimony of all called Christians. True Miracles distinguish the Church from all false Conventicles.

I. **T**HE Parallel of these rational Arguments easily drawn from the precedent Chapter, may be thus compendiously laid forth to every Reader. Is à Heathen, as we said, to admit the Historical part of Scripture where Christs, Miracles are recorded to be as morally certain upon humane Faith, only; as any other known History he yeilds Assent to, and if he denies this, will he not soon be driven to ground the Denyal upon his own perverse will, or selfe conceived Fancy? Nothing can be more clear. Say then, I beseech you,

The first proof alleged, applied to Church Miracles.

you; is not à Sectary when he read's the Writings of Holy Fathers, and other known Historians where the approved Miracles of the Church stand upon Record, in reason obliged, to hold these as morally certain upon humane Faith, as he doth innumerable other Passages written in the English, or French History, or à Jew ought to own the History of the new Testament? In case he boggles, we shall hereafter so overcharge him with the express Testimonies of Fathers, and other choise approved Writers that his bogling will appear, as it is, Perverseness, Francy, or plain dotage.

2. Is it again true, that some Gentils and Jewes, also though Adversaries to Christ, frankly owned his glorious Miracles? Nothing can be more clear, But we have far more professed Enemies that acknowledge Miracles to have been wrought in our Catholick Community, the Parallel therefore hitherto fail's not. To produce à list of all would be tedious, à few only borrowed from Englishmen, shall suffice; His Majesty King James hold's it true, that the Papists really free p^opossessed Persons of Divels, because Orthodox men say so; and Ey-witnesses have seen such Miracles done; Mr Covell in his Answer to John Burges sayes: No man can deny, but that God after the death of his Son manifested his Power to the amazement of the world in the contemptible Sign of the Crosse, which has been the Instrument of many Miracles. Brerely again produces à clear Testimony taken out of Dr Boord à Phylician who in his Extravagants annexed to his Breviary of health, after many bitter Invectives, against the Pope, and Clergy of Rome, reports himselfe to have been an Ey-witness of à Gentlewoman posses-

The second proof applyes

Rex Jacobus lib. 3.
Dæmonology cap. 4.

Covell cited by Brerely
Protest. Apology
Page with me 529.

Se. Protest. Apology.
pag. 348.

28 Chap. II. *The Churches Miracles proved*

possessed with Divels, brought from Germany to Rome, and there freed from those evil Spirits, yea perfectly cured; The course whereof, saith Boord,, was so Stupendious and above all reason, And the cure so evident, that it cannot but be attributed to the virtue of those Holy words, which the Priest did speak over that Dæmoniack. Thus our professed Adversaries.

3. Is it true that the Miracles of Christ and the Apostles (plain Objects of Sense) were first proved by the Testimony of those that beheld them, and that those who saw them (distinct Ey-witnesses) at different times, cannot be imagined willingly to have conspired in a Forgery, or basely given out Lazarus for a dead man, raised to life, that was not dead? Is it also true, that the Evangelists, who afterwards registred these seen Wonders, had they told so many horrid Lyes in matters of Fact open and publick (where fiction has not easily place) would not only have prejudiced their own cause, but also been lyable to Publick infamy, and the disgraceful Clamours of Jewes and Gentils? If these Truths be undeniable, we have the like rational Evidence for Miracles wrought in the Roman Catholick Church. Reader consider things seriously. Was not that Miracle wrought by the Reliques of S. Gervasius and Protasius in Milan, witnesse S. Ambrose, an Object of Sense, and seen by many? Were those stupendious wonders effected by the glorious Martyr S. Stephen, whereof S. Austin speak's largely, done in the dark without the Attestation of innumerable that saw them? Was not S. Bernard's Miracle after his blessing certain loaves of bread (whereof we shall speak presently) so

memora-

An application of the third Proof

S. Ambros.
Epist. 85.

S. August.
lib. 22. Ci-
vit. cap. 8.

memorable, and manifest to Sense, that whole Multitudes having eaten of the bread finding themselves cured, ran forthwith to the Saint, and with all submission praying God, owned the Favour? John Clements cure at Montagu, the young youths restored Leg at Zaragosa, and the Miraculous cure of F. Mastrilli at Naples, were all Sensible and visible Works of a Divine power. Say now I beseech you, (to goe on with the Parallel,) can any Imagin, that either those who saw, or wrote these Miracles, damnedly conspired among them selves, to delude the world with open Lies? It is impossible, because Spectators or writers of such matters lived far more distant (for time and place) from each other, than the Apostles that registred our Saviours wonders. If therefore those blessed men cannot be supposed wickedly to have feigned Christ's raising Lazarus to life, or cleansing the Lepers, it is more impossible to conceive, that S. Austin (for example) perswaded those who lived many Ages after with S. Bernard, to tell a forged Story of his miraculous Loaves. Did those. think you, who saw the youth's restored leg at Zaragosa suborne the Ey-witnesses of John Clements cure at Montagu, to feign that matter of Fact, which happened many years before the Miracle at Zaragosa? It is Folly to Judge so.

4. O but, say Sectaries, we doubt much whether the supposed Ey-witnesses of Latter Miracles, and the Writers of them spake truth, in what Those first are said to have seen; That is They'l doubt, whether any saw the Miracles recounted by S. Austin, and S. Ambrose, and Question as much these Saints Sincerity

30 Chap. I'. *The Churches Miracles proved.*

cerity in writing them. And cannot á Jew or Heathen move all these doubts Concerning the Eyewitnesses of our Saviours Miracles, and the Evangelists Sincerity that wrote them? Yea every whit as wisely. Reader in this place, we only compare the humane Testimony of those who saw Christ's Miracles, before Scripture registred them, with the humane Testimony of latter witnesses, that visibly beheld the Miracle at Milan, at Montagu or Naples, and say no more rational exception can be made against the latter Eyewitnesses than the first. Now because in discoursing with the Adversaries of Christ, and his Church, it were folly to suppose the Gospel God's Divine Word, we clearly evince by reason, that the Book at least deserves as great Credit, upon humane Faith, as any other true plain History, And then tell Sectaries, that they in reason can no more except against the approved Writers of our Church Miracles (S. Austin for example or S. Ambrose) than á Jew or Heathen against the Evangelists that wrote Christ's Miracles, and hence you have the Primitive Miracles, and those in the Church prove^d alike. Lastly would not the Evangelists (now supposed to write candidly their Story, without any fraudulent Combination) have justly exposed them selves to publick Infamy in setting down matters of Fact, had they (singly considered) recorded things new^{er} Seen or heard? No lesse publick Infamy, Censure, and Clamours those would have justly Incurred in relating Church Miracles, had they brought to light strange Wonders, never known in the world. Would publick Clamours think ye, or Censures have spared S. Austin, or those that recorded)

*No exception
can be made
against those
who write
of approved
Miracles.*

By the same rational Arguments. 31

ded John Clement's Cure, if forged and feigned Stories? No certainly, men both wise and prudent would have excepted against them as Impostures, had not Evidence cleared their Truth.

5. Is it true that the Miracles of Christ first seen by Ey-witnesses and afterwards recorded, raised them to a Publick Fame the whole world over, which hitherto continues in force by a never interrupted Tradition? The like publick Fame, say I, first grounded on Sense and hitherto continued by Tradition, we have for Miracles wrought in the Church. Speaking of Fame alone, or of a humane universal Report. these Miracles are as certain, as that the History of the Gospel recorded by the four Evangelists, is Gods word, or written by Divine Inspiration. Sectaries, it is true are found, that Question the Truth of some Church Miracles (none for ought I know, unlesse Dr Stillingfleet denies all) and no few Desertors of the Church, Question also whether many Parts and Passages in the new Testament are God Sacred Word: But the great Fame of clear Miracles, and the new Testaments Divinity, is even upon the Churches humane Authority upheld, as indubitable by all called Catholicks, and therefore very universal, yea answerable to the Fame of Apostolical Wonders.

*The fourth
Prooffe above
applied to
the Churches
Miracles.*

6. Is it true that Positive proofs alledged for this Affirmative. *Christ truly wrought Miracles*, quite discountenance and bear down the contrary *Negative*, barely vented without any appearance of proof? *Christ never wrought any.* The Principle is undoubted, and clearly evinces, that God has wrought many true Miracles

32 Chap. II. *The Churches Miracles proved*

cles by the Professed members of the Catholick Church. Our Positive proofs you shall have afterwards more fully, and the contradiction of those who deny Miracles demonstrated an improbable Attempt, yea void of Sence, and ridiculous. In this place we only Argue as we did above, and show the cause, *Miracles I mean*, by the real Effects which followed in the Conversion of Nations, far more numerous after the Apostles dayes (and all those wrought by the Roman Catholick Church) than before. Such remarkable Works of God over Italy, Germany, France, Spain, England and the Indies to the Catholick Faith, were, as I pleaded, done by Miracles or not, if so done, we have our Intent, if not; it was the greatest Miracle of all, to see so many Aliens from Christ gained to the true Faith, without Miracles. Again, those painful Missioners whom God made his Instruments to work so many admirable Conversions through the whole world, were in the vulgar esteem of the Nations converted, held Sots, Impious, and Cheats; or contrarywise, Loyal and faithful Messengers of Christ and his Church; if loyal and faithful, none can cast a blemish on them; if judged Impostors, Sots, or impious, you utter the most shameful *Improbability*, that ever Tongue spake, or heart harboured, and must say that the wisest Nations of the world were all stark mad, when listening to the Doctrin of these supposed Fools, they abandoned their Errours, believed in Christ, and ever afterwards lived and dyed in the Roman Catholick Faith. This Argument alone is so stronge that twenty Dr Stillingsfleets shall never break it in pieces.

*The first
Proof ap-
plied to our
Churches
Miracles.*

7. Lastly

7. Lastly for à Close of these rational Arguments, I introduced à Stranger yet far from yeilding assent to our Church Miracles, and because he knowes that Jewes and Sectaries lay no claim to that gift, nor ever did any since the Apostles dayes, this man, much of Dr Stillingfleets mind, stand's earnestly for à cessation of all Miracles, though if mislead, he is willing to quit his errour. My endeavour is to unbeguile him, and therefore I ask, whether he denies or grant's the Miracles wrought by Christ and his Apostles? In case he stumbles here, you have his full refutation already set down, if contrarywise he owns those as true, upon publick Fame, and the great Conversions God wrought by them. I put into his hands the best and choicest Records, whereby we prove prodigious Miracles to have been wrought in the Church, and am content to undergoe publick Disgrace before à whole learned Univeristy, if I make not this Assertion good. viz. *No other rational exception shall this*

man bring against the verity of these Catholick Records, than à Jew or Heathen produces against the Truth of the four Evangelists, where our Saviours

An application of the last Proof insisted on àbove.

bove. Miracles are recorded. That is to say, as à Jew or Heathen shall never speak rational word against the first wonders, registred in the Gospel, so our supposed Stranger will be as much silenced in his undertaken quarrel against latter Miracles, recorded by Authors of unquestionable Fame. The Fame of these Wonders by reason of the larger extent of the Church now, than anciently, is more Universal, and the Conversions made by Her laboriours Messengers sent up and down the world in latter

14 Chap. H. *The Churches Miracles proved*
 Ages, are far more numerous, than those the
 Apostles wrought. Now if we appeal to Wit-
 nesses as we pleaded above for the Apostolical
 Signs and Miracles, there is no Kingdome un-
 der the Sun, that ever brought to light so
 many grave Writers (against whom no excep-
 tion can be made) for any matter of Fact,
 that happened in it, as we produce in the pre-
 sent Controversy. For all the learned Doctors,
 and vigilant Pastors of Christs own far exten-
 ded Kingdom, no lesse numerous than worthy
 credit, teach and have ever taught, that
 true conspicuous and undeniable Miracles have
 been wrought in this great moral Body, and
 the Church Herselfe, upon her own humane
 Authority (still we abstract from Divine Re-
 lation) asserts the same, and to this day pre-
 serves a Memory of her long since past, and
 present Wonders, in the minds of althier Chil-
 dren. Therefore he or they who undervalue
 so many incomparable clear Giveings in of Evi-
 dence, never excepted against by Orthodox
 Christian, (what Gods Enemies and the Church
 Adversaries babble out upon no rational
 Proof, carries little weight) I say, such men
 ought to be dismissed without Reply, as un-
 worthy to be dealt with, and reckoned among
 those in whom the light of reason is fearfully
 eclipsed. I quoted many of these approved
 Witnesses in my two Treatises, and am now
 lesse willing to transcribe all againe. You shall
 have more and choise ones hereafter. And
 thus much of the Parallel of Arguments,

Protest.
 without
 Princ. Disf. 1
 cap. 1.
 Reason and
 Relig. Disf.
 2, cap. 8.

Rational proofs For Miracles alledged in
my other Treatises.

8. We are now as the Title promises to insist upon other proofs, and these following I chiefly urged in the Treatises cited. 1. We find by experience a strange confusion of different Sects in the world, and see that all pretend to serve God in Spirit and Truth, whereas, most certainly, one only Society doth so, for as there are not many Gods but one true, so there cannot be many Religions (dissenting in Fundamentals) true, *but one only, or none at all.* In this horrid Confusion, while every one laies claim to Truth, it is, as I said, absolutely necessary to have that happy Society clearly marked out, wherein Divine Faith is taught, but no Mark can be more palpable, or better avail to discern this Society from false Sects than glorious Miracles, *Miracles denote and mark out that Society wherein God teaches truth.* Gods own Seals, Christs own Cognisances, and the clearest Characters of Apostolical Doctrine.

9. I Argued. 2. A Church not marked with these illustrious Signs, is as dark a thing as a Sun without light, whence it is, that though Two unlucky Rebels, Luther and Calvin, laboured with might and main, to set a false Glosse of Miracles upon their new Doctrine, yet God crossed their designe, made the Authors of the fraud infamous, and would have the new Monster appear as it truly was, *dark without light, dull without life, and so totally strip'd of all Supernatural Signs,* that Shame and ignominy only covered that naked no-

36 Chap. II. *The Churches Miracles proved*

*Jewes and
Infidels gai-
ned to the
Church by
the force of
Miracles.*

thing; whereas his Sacred Providence for the quickening of Faith, and Devotion in the Church, both inwardly plyes our hearts with Divine grace, and outwardly also excit's us to fervour by à frequent sight of such visible wonders as made the world Christian. I Argued. 3. If Miracles, as all confesse, were necessary for the Conversion of Jewes and Infidels when Christ and his Apostles taught the world, it is à Paradox to hold them uselesse, or unnecessary in after Ages, when Jewes as hard hearted, and Gentils as barbarous and uncivilized (that never knew Christ) have been instructed, and innumerable gained to our holy Faith, not because they *barely heard Verities preached*, but upon this Inducement, that they often saw all confirmed by Evident Signs and wonders from Heaven.

*The freeing
possessed Per-
sons from
Devils, pro-
ves Mira-
cles.*

10. To goe on in this discourse, I would know whether Dr Stillingfleet can allow the Diavel liberty to range up and down, and to do much mischief upon innumerable possessed with unclean Spirits, and whether he will grant also that Christ our Lord like one carelesse, leaves his Militant Church destitute of all help, and means, whereby such enslaved Persons may be freed from that bondage? That many have been thus possessed, and released also out of thraldome, is an evident Truth proved by experience, and that the ejection or restraint of evil Spirits transcend's all force in nature and consequently done by Gods Omnipotent Power, is no lesse certain, and therefore à work truly Miraculous.

11. Again, shall Antichrist sit in Pompe, and dazle mens eyes with à false lustre of won-

wonders, and shall not the Orthodox Church of Christ, think ye, be able when that Monster appear's, to oppose one true Miracle against the Divil's pride vaunting by Antichrist of great wonders? Shall he glory in false Signs, and the Church show none that are true? So it is saith Dr Stillingfleet, your Church Miracles are cheats, and no better than what Devils have done, and Antichrist will do by his Charms. Is it so indeed, are all cheats and works of the Divil? One word Mr Dr. A moderate man in granting some Miracles true, would much cheer up the comfortlesse hearts of poor afflicted Christians in those future dayes of Tribulation, and teach every one how to withstand Antichrist, by setting true approved Miracles against his juggling Tricks. Might not one then living, though none of the strongest Combatants, encounter that false Prophet thus? I am assured of undoubted Miracles wrought in the Church wherein we Christians live, but have no certainty of the Truth of thy Wonders, which I Judge meer Illusions, and therefore ought to be accounted most imprudent, if I prefer thy suspected Signs before those I hold certain.

To grant some Miracles wrought in the Church will much abate Antichrists pride.

12. Most, I think, will Judge this discourse reasonable, though Dr Still. makes it faint, and senceless, for if all the Miracles done in the Roman Catholick Church since the Apostles dayes have been Illusions, and works of the Divil, Antichrist upon our Drs concession, will so stop the mouths of Christians, that none shall then speak a rational word against him, for may he not plead and

C 3

perti-

38 Chap. II. *The Churches Miracles Proved*

*Now Anti-
christ may
plead upon
Dr Still.
Concession.*

pertinently thus. The great wonders I evidently set before your Eyes cannot be worse than cheats and works of the Divil, Dr Still. tell's you (and you must believe him) that your Miracles are nothing but cheats and works of the Divil (thus far he and I stand upon equal Terms) therefore in reason, you may as well credit my strange Wonders as your own, which are every whit (upon the concession of à Dr) as jugling and fallacious. Hence it follows, that you are either obliged to believe me upon the present Sight of my wonders (which, for ought you yet know may be true and from the highest Power imaginable) or, which I would have done, utterly renounce all claim to your past Miracles, so much cryed up and down the world. Dr Still. may reply. Though all Miracles wrought in the Church be truly deemed Cheats, yet there have been other most clear ones, powerful enough to Curbe Antichrist's Pride, and these are the glorious signal Wonders of Christ, and his Apostles alone sufficient, to discountenance that false Prophet's Sign's, though never so Specious.

13. Have at you, M^r Dr, saith Antichrist. Grant me first as you doe, that the Miracles wrought in the Church are forgeries and the Divels works, and I'll soon enervate the strongest *Rational proof* you have for Christ's Miracles. Your only rational ground comes to this, that the Gospel where those primative Miracles are recorded, is owned upon the humane Testimony of all called Christians à true Story, but this common Testimony in your Principles is evidently worth nothing, and mark my

my proof. If such vast Multitudes of Christians have been so shamefully wicked, as to make à clamour of Miracles when none were wrought, That is, to tell the World open Lyes, nay more, publickly to avouch Forgers and works of the Divel, to have been done by the Power of Almighty God, which God never did, but both disclaim's and hates. I say upon this Supposition, no man in his wits can credit these mens Testimony, though they swear à hundred times over, that Christ and his Apostles wrought Miracles, and that the Gospel truly recount's them, for if they have falsely imposed upon mankind Matters of Fact so neer at hand, or forged Miracles of à latter date (seen as they Say by innumerable, that were never seen) who can believe these mistaken Multitudes, when they talk of Christ's Miracles à far off, only seen, (if yet ever done) by some few Ey-witnesses, about sixteen Ages past? This Discourse stand's upon à certain Principle, which is, that all the Miracles Christ wrought, are not *Self-Evident Truths* or known as Truths *ex Terminis*, though registred in Scripture, therefore the first rational knowledge we have of them arises, as Dr Still. saies, from the Universal humane Testimony of all called Christians, (though fallible) which excludes à Possibility of reasonable doubting; or, as Catholicks speak, from the Infallible Testimony of the Church made evidently Credible by glorious Miracles, But neither Testimony is of any weight, Nay both are utterly blasted, if these Givers in of Evidence be proved publick Lyars, and constantly cast upon God *juggling cheats*, and works properly belonging to the Divel.

Christians who have fathered false Miracles upon God, deserve not Credit, in saying Christ wrought Miracles.

The reason why their Testimony is weightless.

40 Chap. II. *The Churches Miracles proved*

An Objection answered.

14. Some may reply. This Argument seem's indeed to take off much Authority from Papists in their defence of Christ's Miracles, because men once proved perjur'd, or publick Lyars (as they are now supposed in their false attestations given of Church Miracles) deserve little credit in any other like publick affaire, but Protestants, forsooth, who on the one side oppose latter Miracles, and on the other, stiffly defend those wrought by Christ and his Apostles, cannot but raise all, upon their humane Faith, to a high *rational Credibility*. A most pitiful Put off, which proves, if of any force, that before Protestants got footing in a few scattered parts of Europe, Christ's Miracles could not be owned *rationalably credible*, upon the *humane Authority* of a whole ample learned Church. But here is not all; I say in a word the humane consent of Protestants in this matter, (or of any other precedent Sectaries) stand's like an *insignificant Cypher* not worth a rush, without the Testimony of our Evidenced Church I prove the Assertion. Who ever takes the first Report in matters of fact from others both false and beguiled, is as much cheated and beguiled, as those Original witnesses are. But Protestants (the like is of all former Sectaries) first received the Report of Christ's Miracles from the ancient witnesses of the Catholick Church, *here supposed false*, and grossly beguiled in relating their own Miracles, (neither God revealed to Sectaries, nor did Diavel ever truly tell them what Miracles Christ wrought) therefore if those Primary witnesses are beguiled, Protestants also remain fast in the like Errour. © but Saith some one, we Protestants credit
Papists

Papists when they tell us, that the Gospel is à true Story and believe them also in the Report they make of Christ's Miracles. Most unreasonably done, for if those men never told you true word of Miracles wrought in the Church, but quite contrary cloy'd your eares with forged Stories, their credit utterly lost, deserves nothing but contempt, as to Christ's Miracles, if *false in the one* of mighty consequence, hold them boldly *fallacious in the other*.

15. What will you say, if Dr Still. to help himselfe in à present Exigency draw back à little, and tell us, He never yet plainly denyed all our Church Miracles. Very good newes if true; whence it followes that unless he will quite suspend his Judgement as doubtful of all, he must necessarily grant some great Miracles, those chiefly approved by the Church, my desire is to know, which, and how many he will yeild us, having upon his Concession certainty of so many, I shall thence infer, that either All approved Church Miracles are to bee admitted, or None. Some perhaps may here propose this Question, what if the Church had never had Miracles done in it, would not our Saviours admirable Wonders either written in the Gospel, or conveyed down by Tradition have been sufficient to check Antichrist's pride, and the legerdemain of that false Prophet? Were this supposed, Christians would have been in no worse condition than now, though the Church tell false Stories of her Miracles. I Answer, the Supposition which notoriously impaires the Churches humane Authority, and consequently takes off that high respect all bear to Christ's Miracles, is à meer

*Either all
approved
Miracles
must be allo-
wed or none.*

42 Chap. I'. *The Churches Miracles proved.*

What follows if the Church had been without Miracles?
 Impertinency. Observe my reason. *It is one thing to Argue upon a false Supposition, by imagining no Miracles wrought in the Church, and another to make this Oracle an upon Lyar.* In the first case, had none been wrought, the Church would never have divulged any, but in the other Supposition, She is perfidious, while she ascertain's us of Miracles which Sectaries say were never done, and therefore loses all credit, and can gain believe of none.

Miracles proved necessary in the Church.

16. We come at last to the true fundamental Ground of Miracles wrought in the Church, and prove them absolutely necessary. None upon a bare owning those ancient Wonders wrought by Christ and his Apostles, true, can show who among so many dissenting Christians in the fundamental matters of Faith, make at this day Profession of Christ's Doctrin. Therefore other Miracles are absolutely necessary to *mark out*, and distinguish the true Professors of Christ's Doctrin from false Sectaries. Whoever denies Miracles absolutely necessary for this end, must either say that the Christian Society where Christ's Doctrin is truly professed, cannot be known or distinguished from false Sectaries, *though it gives in Evidence of undoubted Miracles;* Or, which is as bad he must grant, that all Hereticks are here-upon proved true Professors of Christ's Doctrin, because, forsooth, they acknowledge, Christ and his Apostles to have wrought such and such Miracles, and this is evidently false, for condemned Hereticks as Arians and Pelagians, easily assent to that owned Truth, but are not therefore to be
 listed

listed among the true Professors of Christ's Doctrine. Much more therefore is required, and it is that Christ's true Society doth not only *talk of primitive Miracles*, or own them true, but besides really show you the like admirable distinctive Signs, as *raising the dead, curing the blind and lame* (manifested by Christ and his Apostles) peculiar to it selfe, not Common to others of a contrary faith. But this Prerogative whereby Faithful Believers are marked out and differenced from Hereticks, belongs only to one living Oracle, the Roman Catholick Church, which took its rise from Christ and his Apostles, and ever since stood Age after Age gloriously illustrated by known and renowned Miracles; And thus we have it clearly distinguished from all Hereticks Whenas Sectaries, men utterly forsaken, like dirt cast out of the house of God, lie under disgrace altogether unable to confirm their Novelties by one true supernatural wonder. Thus Providence shewes them no lesse naked and bereft of true Miracles, than cold, inefficacious and unlucky in their Conversions, and drawing Infidels to Christ.

17. By what is now Said, you may discover no little lameness in Dr Still Discourse. p. 665.

The Doctrine of Christ, saith he, *being confirmed by the Miracles wrought by them, there cannot be any such necessity in succeeding Ages, to confirm the same Doctrine by Miracles.* The same Doctrine, Sir You speak at random, pray you tell us in this confusion of different Religions while every one lay's claime to Christ's Doctrine, who are proved the true Professors of it, by avouching Christ to have wrought great Miracles? Or
make

Much Lameness in Dr Still's Discourse.

44 Chap. II. *The Churches Miracles proved.*

make this Consequence good. *Christ Cured the blind, lame and deaf, Ergo Arians who contradict Protestants in the Essentials of Faith, or, Protestants that contradict the Arians, are proved the faithful Professors of Christ's Doctrin, because both Judge well of Christ's Miracles. If so, Catholicks may come in with the best, and show themselves sound in Faith upon this account; But, thanks be to God, we can say more for our cause, and rest not only in a bare Beliefe of those ancient great Wonders, but, as I noted above, demonstrate a Church Characterized and gloriously marked out by the like supernatural Sign's, which those first great Masters evidenced when they preached to the world, and thus our Church is distinguished from all false Conventicles.*

18. There is no shifting of the force of this Argument but by one of these two desperate evasions. Either it must be said, that publick Miraculous works evidently done by one or many Authoritively sent 'to teach Christ's Doctrin, are not at all marks of Truth, and this is contrary to the Gospel. *Our Lord working with them (the Apostles) and confirming the Word with Signs that followed. These signs are written,* add's S. John, *that men might believe that Jesus is Christ, the Son of God &c.* Or 2, You are flatly to deny the Church ever to had one true Miracle wrought in it, which is evidently false as has been proved, whereof more presently. In the mean time you se, that to plead for Christ's true Doctrin by only owning those ancient Miracles true, licenses all dissenting Christians in Fundamentals to maintain any Religion true or false, as they please. The Arian

Mark. 16.

v. 19.

John 20.

30.

*The only
owning an-
cient Mira-
cles Main-
tain's any
Religion.*

Arian may teach as he teaches, and so may the Monothelit without Reproof, if he tell us, he hold's Christ's Doctrin confirmed by primitive Miracles, though he cannot say upon à bare owning those Signs, *what Christ's Doctrin is*, whether, for an Instance, the Divine Word truly assumed Flesh, or that God is one Essence and three distinct Persons &c. And thus all dissenting Christians stand, as it were, equally balanced in their Plea for Truth, one is no more advanced than another, nor shall any ever know where Christ's Truths are taught, unless he first find out à Church evidenced by Christ's own Signatures, *I mean glorious Miracles.*

19. Some may here Ask, whether God cannot set other Marks on à Church besides Miracles Sufficient to distinguish it from all false Conventicles? I answer the Question by another like Demand. Could not God have set other Marks on Christ and his Apostles, excluding Miracles, sufficient to distinguish them from all false Prophets? Reader, we enquire not in this place what God can do (his Power is Omnipotent) but speak of what he has already done, and Say, that as his Power and Wisdom marked out our blessed Lord and the Apostles by many clear Signs, as *great Sanctity, Purity in Doctrin, admirable Conversions, and one most choise*, (Gods own Signatures) *glorious Miracles*; So also he has set all and every one of these Signal Marks upon his own Oracle the Catholick Church, the chiefest and choifest whereof, are illustrious Miracles, by these she is clearly distinguished from all false and misled Teachers.

Christ, Apostles and the Church, marked by Miracles.

C H A P. III.

Some Chose Manifest Miracles proved upon the Deposition of many Sworn Ey-witnesses. Of a Late famous Miracle wrought at Calais in Picardy. None can call into doubt the Authentick Miracles done by S. Thomas Cantilupe, our renowned Bishop of Hereford. Other gr^eat Miracles yet obvious to all mens eyes. S. Bernard's known Miracle, proved most certain.

1. **M**iracles being Matters of Fact and Objects of sense, cannot but gain credit when Authors of unquestionable Fame produce many faithful Ey-witnesses, who upon Oath attested they saw them done? Of these I shall chiefly speak in this chapter, and remit the Reader to my former Book as also to some ensuing Chapters in this Treatise, where I bring to light a whole Torrent of most ancient Fathers, not lightly, but upon set design teaching, That God in all Ages, *has adorned his Church with renowned and undeniable Miracles.* Cardinal Bellarmin begins from the first Century, with the known Miracles wrought by Christ and the Apostles, and shoves a continuance of them ever after to the 16.th Age, when

Reas. and
Relig. Dif.
2. cap. 8.

Bellar. lib.
4. de notis.
Ecclesiæ
Cap. 14.

when that learned man lived. The exact Bre-
rely having proved à confessed want of Miracles
in Luther, and Calvin, and other Sectaries,
lead's you from the eight Century downwards,
and points out Miracles so manifestly attested by
approved Authors, that our very Adversaries, as
Osiander, the Centurists, and others, cannot
for shame either Question the sincerity of these
Witnesses, or deny the matters of Fact, but
shamefully recurre to à desperate Plea, and
say plainly, God had no hand in them, No.
All were done by the Divil's power. Now to
the Task we have undertaken.

Protes A-
ppl. Tract.
2. c. 3. Sect.
7. Sub. 3.
pag 534.

2. One glorious and most certain Miracle
being but lately done at Calais à Town in Pi-
cardy neer England, shall first give the Reader
entertainment. The whole Proceſſe whercof,
the rigid Examination made, the Depositions
taken from many Ey-witnesses, and every par-
ticular at last confirmed by *Episcopal Authority*,
those two laborious Writers, *Godefridus Hensche-
nius*, and *Daniel Papebrochius*, have amply drawn
out; to whom I must remit you, for further
Satisfaction, and briefly recount the Miracle
visibly wrought upon à Gentlewoman in Ca-
lais, by the intercession of that great Servant
of God *S. Franciscus de Paula*; Founder of à
most Holy Religious Order, Vulgarly called
Minims.

Acta Sanct.
Mens. A-
pril. Tom.
1. 2. April.
pag. 229.

3. In the year 1661. the forenamed Gent-
lewoman about 30. years old, by name *Peronna
Raoul*, daughter to an honourable man called
Lewis Raoul, had been 13. whole years gri-
veously afflicted with à violent cough, and
stoppage at her lungs, caused by à continual
Defluxion of humours coming from her
head.

The nature
of Peronna's
infirmity.

head. Physicians though often consulted, found no remedy, saying ingenuously, they well knew not the cause and nature of her strange Asthmatical disease, which for the four last years more and more encreasing, brought frequent and fearful convulsion fits upon the afflicted Patient, whence followed such a contraction of nerves and Sinewes in her left Leg, that first it became four fingers, soon after, halfe à foot shorter than the other. This innumerable Witnesses saw, and gave Evidence of, as also that the bone of her right Leg and Hip put out of joynt; gave her such intolerable pain, that she could not sit without drawing her body into à round lump, in which Posture she suffered many Sowing fits, and unexpressible Torments. When the most Christian King came to Calais, anno 1658 His Majesties chief Physician *Monsr Valet*, and three other expert Doctors were there also, and several times visited the infirm creature, which done, all unanimously concluded the infirmity to be incurable, and that poor Peronna was to remain Paralitick all the dayes of her life.

*Peronna im-
plores assi-
stance from
Heaven.*

4. Thus left confortles, still enduring excessive Torment, she thought it high time to implore help from Heaven, and resolved to make à *Novene*, or nine dayes of prayer by her selfe or others, to the glorious Saint *Francis of Paula*, and began it in the Minims Church at Calais the fift day within the Saints Octave. Now because of her great weaknes, she could not repair thither without much pain, she often sent her Maid servant to perform the Devotion for her, yet encouraged to doe something herselfe during the *Novene*, though usually
carried

carried to the Church in à chair, she called that day for her Crutches, and with the help of her Maid to hold her up, after many à wearisom step and stop in drawing breath, at last got to the Church, where she heard Masse, (said for her intencion) and communicated. When behold at the reading of the last Gospel, Peronna felt an excessive pain all her body over, but chiefly in her left Leg and both hipps, then all her nerves were violently stretched out by à humour, as she thought, dispersing it selfe through every member, and heard the Noyse of her bones long out of joint brought again to their natural posture. Immediately after these Torments, the vigour and agility of her whole body were perfectly restored in à moment, in so much that without help, or the least sign of weakness she rose up, and knelt before the Altar to the great admiration of all the Beholders. The Priest who said Masse, by name F. John de Beaumont, when he saw her kneeling wondered at it, and because he yet knew nothing of the Miracle, advised her to sit down. O Father said she, blessed be God, that is now needless for I am perfectly cured, and as well as, if I had never been infirm. Then she went to the Sacristy doore and desired another Masse to be said by way of Thanskgiving, for the wonderful cure wrought upon her, F. Peter Hulfir said the Masse, whereat she knelt the whole time, though, as the custome is, rose up by her selfe without difficulty, at the reading of the Gospel. Masse done, She left her Crutches in the Church, and walked home as sound and strong, as ever she had been in her life. All these particulars Peronna deposed upon Oath as

Peronna Cured in an Instant by Miracle.

most true, when she was most rigidly examined and obliged by Oath, to speak nothing but Truth of the *state*, and *continuance* of her malady, as also of the cure, whereunto she subscribed her name *Peronna Roault*.

See the few witnesses named in the first Tome of April, already cited.

5. Now if any suspect Fiction or juggling in this Deposition made by the Gentlewoman (though methinks it is very unlikely, that one who stood in no need of any temporal relieve, should juggle so long, or feign an Infirmary for thirteen years together) I answer all fear of fraud is taken away upon the manifest proof of these two things. 1. That the disease was such in the main particulars as the Patient her selfe deposed. 2. That she was restored to perfect health, as is now said. But no fewer than 16. or 17. sworn Witnesses, all named in the Processe (or full information of this Miracle) gave in Evidence of these main particulars. To produce every one in order would be needlesse, while hundreds yet living in Calais conscious of the Miracle, are ready to Testify it. These few therefore shall suffice. One, à maid Servant, deposed she was present when Peronnas Limbs were so violently rack't out of joynt, that she heard à noise much after the like manner as if bones had been broken in her body, and swore also she had often handled and seen one of her Legs much shorter than the other, the like Attestation other Witnesses gave. Fr. John Beaumont appointed to hear the infirm Gentlewoman's Confession at her own house the last Lent before her cure, deposed upon Oath, that her voice by reason of the obstruction in her breast (often intermitted by continual coughing) was so low and inarticulate, that,

Sworn Witnesses of this Miraculous Cure.

that, though most attentive, he had much A doe to understand her. Others gave Testimony of her frequent Convulsion fits. Others present, when the Kings Physicians visited her, after a long consultation had upon the disease, deposed they heard those knowing Doctors say no Cure could be hoped for. So Mons^r Valet Judged, and the Ordinary Physician then of Calais Mons^r Crocque deposed, that after many frequent Visits made, he had often discovered Peronna so fearfully assaulted with sharp Accesses of her malady, and the corrupt humours of her strange distempered Body, that he Judged her incurable by humane Art, and therefore left all to God's Divine Providence, and assistance. Now for as much as concern's the Truth of Peronna's speedy recovery perfectly wrought in the Church of the F.F. Minims by the Intercession of the glorious S. Francis de Paula, not only the forementioned Witnesses, but innumerable other Inhabitants of Calais, can and will depose to this day. So that if humane Faith be not utterly extinct, or of no account among rational men, the Relation here briefly set down, is upon moral Certainty most indubitable.

6. The whole Proceffe and Information of the Miracle, (the Original whereof is yet extant in the Convent of the FF. Minims at Calais) two worthy Priests *Robert Feubre* Bachelor in Divinity and Curate also in Calais, and *John Tiffaine*, Cantor in the great Church there, by Commission of the most Reverend Lord Bishop of Bologne, presented to his Lordship, which done, his Lordships Approbation, is as followes.

7. Having seen and examined the Information

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The Miracle approved by Episcopal Authority. given by our command, which Mr Robert Feubre Curate and Dean of Calais offered us, concerning the cure of Mademoiselle Peronna Raoult, wrought in the Church of The FF. Minims this present year 1661. the 9.th of April, within the Octave of S. Francis de Paula, we willingly acknowledge the Cure to have been truly Miraculous, and obtained by the merits of that great Saint. And because God requires that his Glory be manifested for favours done above the ordinary course of Nature. VVee, to stir up Devotion in all faithful People towards the blessed Saints in Heaven, and moreover to Convince the Heresy of those, who forbid Saints to be invocated, have permitted and do permit, this Miracle to be made publick, and thanks rendred to God and the Saint, in what ever Solemne manner shall be Iudged meet and convenient. In VVitness hereof we set our hand and Seal. Given at Bologne April 29.th in the year 1661. subscribed.

✠ FRANCISCUS EPIS. BONONIENSIS.

8. From Callais we passe into England, once à happy Nation no lesse shining with innumerable glorious Saints and Miracles than now, God knowes, made dimne yea fearfully dark by Sin and Heresy. Two monstrous Evils. The Sinner want's goodnes, and seldom cast's à thought on the Saints in Blisse; But Hereticks want Justice and honesty, who violently Rob the blessed in Heaven of those Wonders, which God Manifestly works by them here on Earth. While Heaven and earth abhor's this open Plagiary, I call for Justice, and due Restitution, if any be found so gracelesse, as to deprive one English Saint of those very many
most

moſt certain and clear Miracles, which God wrought by him in life, and after death, I mean our ever renowned S. Thomas Cantelupe, that worthy Biſhop of Hereford, nobly born ſaith Cambden, ſpeaking of Herefordſhire, who for his Sanctity was Canonized, and publickly held ſo pious a man, that he came not ſhort of King Ethelbert Martyr in virtue, Nay perhaps excelled him. Thus Cambden, who it ſeem's had heard of the Saints glorious Shrine or Monument, but ſaw it not, being before his time deſtroyed by impious hands.

Cambden
in Britania.
pag. 461.
London.
print 1607.

9. You have alſo an exact account of ſome great Miracles wrought by the Saint in a late English Book with many excellent Obſervations made upon his admirable life. I eſteem the Book, and ſhall hereafter make uſe of it. I likewise much value what Surius recount's of our renowned Biſhop's Miracles, who made his Collections out of approved Manuſcripts yet exſtant in *Rubra valle* (a Convent of Canon Regulars neer Bruxels where many learned Volumes are preſerved) and brings to light almoſt innumerable done after the Saints death. He raiſed to life, ſaith Surius, threſcore dead, and reſtored ſight to 41. blind, He cured 21. ſtrucken with Palfies. I ſaw (add's this Author) in one Volume kept in the forenamed Monastery a Relation of other wonderful Miracles, which altogether amount to. 425.

Entitled
the life and
Geffs of S.
Thomas
Cantelupe
by R. S. printed at Gant
1674.
Chap. 20.
Surius de S.
Tho. Here.
in a manu-
ſcript I have
by me.

10. But Reader, the Records I moſt rely on, lyable to no exception are certain, and no other than the very Authentique Depoſitions of Faithful Witneſſes rigidly and ſeverely examined in the Proceſſe of our Saint's Canonization. The Original Records I mention,

On what
Records we
moſt rely in
this enquiry.



carefully preserved to this day in the Vatican Library at Rome, sent thither by our King and all the Bishops then in England, Those two worthy men often cired, *Godefridus Henschenius* and *Daniel Papbrochius*, after their visiting many Libraries up and down the world, in order to their great Work now in hand, had Licence granted by Pope Alexander the VII, freely to make use of what Manuscripts they pleased, extant in the Vatican, and about 14. years past (besides other Collections) gathered sincerely out of the Original there all the juridical proved, and approved Miracles which God wrought by this glorious Saint, in number about, 419. This Extract or Copy I have now by me, very long 'tis true, Yet pleasant to read, where you may see an ingenuous candour and plainness on the one side Through the whole Proesse; And so rigid à Search made to find out Truth on the other, as if Damnation had been concerned, and it was no lesse in case of Perjury or giving in false Evidence. Not one past for an approved Miracle But under Solemn Oath, which the examined Witnesses deposed to be most true upon the Holy Gospel laid open before them. Some Choise ones among many, most clear and Evident, you shall have presently. In the mean while it will not be amisse, for the Readers better Satisfaction, to touch briefly upon à few Particulars whereby more light may be had of the whole Procedure in the Proesse, concerning our Saints Canonization.

II. No sooner had those many Signal Miraculous Wonders, wrought upon the living and dead by the Intercession of S. Thomas

raised

raised his Sanctity and Miracles to à publick Fame all England over, but the whole Nation, as well Prince as People, the learned Bishops also with the Clergy, and Religious, joyntly concurred, and petitioned the See Apostolick to have their Bishop declared à Saint in Heaven, by whom God had certainly wrought Innumerable Miracles here on earth. The most active in this pious Enterprise was the Lord Bishop Richard Successor to S. Thomas, who had long lived with the Saint, and knew much of his Virtues. The Other was Henricus à Schorha, deputed Procurator by the Chapter of Hereford, that presented à Writing to the Lords Commissioners, containing the great respect and Veneration all had of the Saint, grounded upon his Virtues and frequent Miracles wrought in à manner dayly at his Monument. To this Transcript of Writing, ten Bishops, all named, set their hands, where upon the publick Processe in order to his virtuous life and Miracles began. The Commissioners appointed by the Popes Holinesse for the hearing all that passed in the Processe, were first two Bishops (*Mimatensis* saith my copy, & *Londinensis*) and one Arch-Deacon, called *Wilhelmus de Testa*, besides four Authoriz'd Notaries by the See Apostolick. The Notaries Authority stood without limit of time, but the Lord's commission Dated the 13. July, 1307, lasted only 4. Months and Therefore no more were examined by them, but 39. Miracles, whereunto they subscribed. The Notaries Commission continuing irrevocably, brought the whole Processe to an end. Depositions made and exactly reviewed by the Commissioners, à clear Information of every par-

*Of the ad-
dresse the
English ma-
de to the See
Apostolicke,
For the Ca-
nonization of
S. Thomas.*

*The deposi-
tions sent up
to Rome ob-
tained the
Canonizatiō*

ticular was in due and Legal Form sent up, as the manner is, to the Congregation of Rites for a Further Trial, if necessary, whereupon saith the Relation, his Holyness Pope John the XXII. having had, by what was done, full Satisfaction, at the Instance of our King and Prelates proceeded to a Solemn Canonization, which was Celebrated at Rome with great joy, with greater in England, chiefly in the Cathedral Church of Hereford. Thus much premised.

The depositions made by sworn Witnesses are many.

12. The mainest Point remain's, and it is to give the Reader satisfaction concerning those innumerable Depositions made by sworn Witnesses, who brought in Evidence of our Saints Virtuous life and Miracles. The Work would be Immense, and not suitable to a short Treatise, should I run through all the Depositions with their Circumstances as they are in my Manuscript, I must therefore content my selfe with a few only, And if these, most undeniably manifest, prevail nothing upon our Sectaries Incredulity, the whole Manuscript I have, though I should Transcribe all particulars with their Circumstances as they lie in order, would prove inefficacious, and do them little, or no good at all.

The first deponent was the Lord Bishop Richard.

13. The first Deponent or sworn Witness was no less a man than Richard Lord Bishop of Hereford, and it is a Wonder to see how rigorous an Examination pass't upon him in this Tribunal, had he been one of the Vulgar sort, the Lords Commissioners could not have used greater Severity. The Holy Gospel (as my Manuscript has it) laid open before him, with the forme of an Oath presented to every one,

one, rich or poor, Noble or ignoble; He swore according to that Tenor, that his Answer to all Interrogatories in this weighty matter, should be without fraud and fiction, exactly true. The very most of the Questions proposed Bishop Richard, (being one who had long converted with S. Thomas) chiefly concerned the Saint's *Charity, Sanctity, Prudence, Mortification, Sobriety, abstinence &c.* where in the Commissioners received full Satisfaction? That done, the Bishop also gave in Evidence of 3. or 4. Miracles wrought by S. Thomas, after his bones had been translated from our Ladies Chappel to his other Sepulchre, But because I find the Relation of these Miracles very long (having no time to run over the tenth part of all) I wave them, and pitch upon Some more compendiously set down, no lesse choise and clear; They are an Overplus to those Six or seven, you have already very faithfully recounted, by Mr. R. S. Cired.

The life and Gifts of S. Tho. Cantelupe c. 20: from p. 238.

14. One clear Miracle was wrought by S. Thomas upon a Child about two years and three Months Old called Roger Son to one Gervase, that served in the Castle of Coneweys in Wales. The Child unfortunately fell down in the night time from a Bridge belonging to that Castle into a Ditch under the Bridge, distant from it 28. foot, the mischance happened in the year 1303; and 6. of September. The Mother of the Child called Dionisia, living in a little House near the Castle, thought her little one had lodged that night with his Father in the Castle; but next morning making enquiry after him, she found to her Sorrow, the Child halfnaked, and dead, upon a hard stone in the bottom of the Ditch, where there was no water at all, or

One memorable Miracle wrought by S. Thomas upon a Young Child.

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earth, but à hollow rock from whence stones had been dig'd to build the Castle. Simon Waterford Vicar, who had Christened the Child, John de Bois, John Gyffen, all sworn Witnesses, took their Oaths upon the Gospel, that they saw and handled the Child dead, the Kings Crowners (Stephen Ganuy and William Nottingham) presently called for, went down into the Mote found the Childs body cold and stiff, covered with à little hoary frost, stark dead indeed. While the Crowners, as their office required, began to write what they had seen, one John Syward, à Neighbour not far off, went down into the Grot, gently handled the Childs body all over, and finding it as dead as ever any was, made the Sign of the Crosse upon it's forehead, and earnestly prayed after this manner. Blessed S. Thomas Cantelupe you by whom God has wrought innumerable Miracles, show mercy upon this little Infant, and obtain he may return to life again, if this grace be granted, he shall visit your holy Sepulchre, and render humble thanks to God and you for the favour. No sooner had Syward spoken these words, but the Child began to move his head and right Arm à little, and forthwith life and vigour Came again into every part of his Body. The Crowners, and à world of other Standers by saw the Miracle, and in that very place with great Admiration, returned humble thanks to God and S. Thomas, for what they had seen. The Mother now overjoyed, taking the Child in her armes, went that day to hear Masse in à Church not far off, where prostrate on her knees, she with à greatful heart, Justly attributed the Life of her Infant to God and

*The dead
Child resto-
red to life.*

and S. Thomas. Her Devotions ended, She returned home, and the Child, feeling no pain at all, merry and joyful walk'd as he was wont to do, up and down the house, though à little Scarr Still continued in one cheek, which after three dayes quite vanisht away. All these Particulars with many more (the lesser I omit) were proved upon Oath before the Lords Commissioners, who subscribed to the Miracle^{as} a Truth not to be doubted of.

Two great Miracles wrought by Saints Thomas.

15. Robert Russel brought before the Lords Comissioners by the Procurator of Hereford, was commanded to depose upon Oath, what he knew true concerning à Miracle said to be wrought upon his Son Galfrid? Robert depossed, that three years past upon wednesday in the Passion Week, he drove à Cart heavy laden with earth drawn by four Oxen, and passed through à Court-yard, where Galfrid his son (about à year and an half old) lay sleeping upon the ground. His wife Letice then present, by chance espying the danger Galfrid was in, cryed out (though too late) O Stop, Stop, or you kill the Child. Robert, not able to stay his Oxen soon enough, the misfortune happened, for one cart Wheel passed over the Childs very head and Temples, and down-right killed him, in so much that he neither groaned, or ever made noyse. The afflicted Parents, fearing some trouble might follow, in case the ill Accident were known abroad, laid

Another great Miracle wrought upon à dead Infant,

laid Galfrid on a bed in their house till Evening, and often that day sought for Signs of life, but found none, neither Pulse, breath, nor Motion. With in night they measured the Child, (as the custome was) and piously addressed Themselves by earnest Prayer to S. Thomas Cantilupe, still hoping that God who had very lately wrought many great Miracles by the Saint, would hear their Petition, and restore life to the dead Child, And thus they continued in Prayer all night long, when Behold at the break of Day they heard a small childish wailing, as Infants use in pain, or Sicknesse. The Parents drawing neer with their Candles burning all night long saw the Child open his mouth, draw breath, and move his Eyes. The Mother taking him into her Armes, gave him her Breast to suck, which he did, and three dayes after was perfectly well. Some wanneſſe remained about his Eyes bruised by the Cart wheel, but that also in a short time ceased. This Miracle attested upon Oath, was approved by the Lords Commissioners as an undoubted work of God, above the force of Nature.

A fourth Miracle.

16. John Alkin brought before the Commissioners, to give in Evidence of a Miracle wrought upon one John Holourton, having first laid his hand upon the Holy Gospel and taken his Oath, that he would depose nothing but Truth, then Said, He had known Holourton (alwaies reputed an honest man) ten whole years before the Miracle I shall now relate, happened,
And

And that during so long à time he was much afflicted with à fearful Wen or red Bunch of flesh hanging down in his neck, fully as big as à great goole Egg, which not only he had seen and handled frequently, but knew also that many more had done so. He said more over, that the distressed Patient hearing of the great Wonders wrought at S. Thomas his Shrine repaired to Hereford, and lodged in the house of one Agnes de Port, where he uncovered his Wen and show'd it to many hanging at his neck. The next day being munday in Easter week, Holourton accompanied with Alkin and others, went to the Church, and there with tears falling down before the Bishops Shrine, petitioned the Saint to take away that troublesome Bunch, and for that end, like the poor Widow in the Gospel, offered up à small piece of silver (my Manuscript calls it *Denarius*; that is à penny of English coin) which Mr Gilbert, who had then care of the Monument (à sworn Witness also) took from him in the Presence of Alkin and other Standers by. That done, Holourton put his whole head and neck into an open Passage close by the Tombe of S. Thomas, and there held it while one might Say three times over, *Pater noster*, and *Ave Maria*, (thus old de Catholicks spake, and so do I) Then in the Presence of all those VVitnesles, twice or thrice, *Præsentans manu*, groping with his hand for the Bunch, to his great joy, found it not. Next he sought for it in his Cap or Hood (worn perhaps to cover that deformity) but no appearance of it there, neither in his Coat, which he put of, nor any where else. In à word Holourton was perfectly cured, and in that very place, both he

*of à Wen or
à great
bunch of
flesh Mira-
culously ta-
ken away
upon Prayer
Made to S.
Thomas.*

and

and all the other present, very numerous, rendered humble Thanks to Almighty God, and glorious S. Thomas for à Miracle so palpable, that malice it selfe stricken dumb, shall never speak probable word against it.

*Solemn
thanks gi-
ven to God
for the Cure
seen by Ma-
ny.*

17. A world of People had seen this Deformity hanging in the poor Patients neck for many years together, and many Ey-witnesses present at the cure in the Cathedral Church of Hereford saw it quite taken away there, immediately after Holourton had made his earnest Prayer to S. Thomas. The certainty of this Miracle being known to the Canons of the Cathedral Church, the Bells rang out, and (the People assembled together) à Te Deum was sung, with à Solemn Procession made by the Clergy to the Shrine of S. Thomas, at which time, whole Multitudes heard the Miracle published, and beheld with their eyes Holourton (the man cured) present, who lived many years after, and Usally once à week came to Hereford Market, and, which is most memorable, so perfect was the Cure, that there remained not the least Scarr, Mark, or token of that Bunch at all. This particular deposed also upon Oath before the Lords Commissioners, took all doubt away and made the Miracle most certain.

*One hanged
and certain-
ly found
dead, resto-
red to life,*

18. Reader Should I entertain you with other Stupendious VVonders wrought by our glorious Bishop, I could give you à long Catalogue, and Show every particular proved by Oath. I might tell you how one VVilliam Crah, à Malefactor, hanged upon the Gallows many houres, and certainly found stark dead, was revived at the Intercession of three or four devout People (all named in the Processe) who

peti-

petitioned S. Thomas for the mans life, and obtained it. The Eyes of this Crah, saith my Manuscript, violently forced out of his head by strangling, hung down upon his face, and were by the devout Prayer of these pious Persons, Miraculously in à moment of time, replaced where nature had first set them. This very Crah then living, and in perfect health (brought before the Commissioners at S. Catherin's, and examined upon Oath) was proved to be the same Person that dyed upon the Gallows.

19. I might also recount here those innumerable Lame, blind, deaf, and dumb cured, with their due Circumstances; the many *drowned*, both men and women, brought to life again by S. Thomas, But this would require à just Volume, and therefore am forced to wave them. These few you have already with one more which happened at Wallingford Castle (related afterward) are abundantly sufficient to silence Dr. Still. while Impudence it selfe, can make no Exception against them. For who is there unlesse above all measure frontlesse, that dare say, so many Witnesses, having touched the Holy Gospel and sworn that they spake Truth, were all damnable perjured Persons? Who dare aver that the Lords Commissioners, impowred by the See Apostolick to examin every particular most rigidly (as was done) perfidiously betrayed their Trust, and contrary to the Law of God and Nature, approved Miracles (as most certain) that never were attested by Oath, or ever done? Who finally can be so Shamlesse as to avouch, that the King of England and all his learned Bishops,

Why no exception can be made against these registered Miracles.

hops, when they sent these Records to the See Apostolick conveyed nothing thither, but Fictions, dreams, or in plainer Language, vast bundles of Lies, and hideous Impostures. Reader, such horrid enormous Knaveries done and practized by Christians (and These English men, more just and pious than hundreds who live now) would, I think, be rejected as desperate Improbabilities should they enter into the thoughts of many Jewes or Turks, yet Dr. Still, to the eternal Disgrace of our Nation, must either swallow down all these absurdities, or, openly Confesse that God has wrought most glorious Miracles by our renowned Bishop. S. Thomas Cantilupe: Of other great Miracles wrought in England, we shall have occasion to speak afterwards.

Of the Miraculous Wax Candle yet seen at Arras.

Guilielmus Gazaeus
Pastor S. Mariae
Magd. & P. Syl. de Petra Sancta
Tom. 2. sub Titulo, Miracula perpetua c. 8.

20. In the mean time that Miraculous wax Candle yet seen at Arras, the chief City of Aitois, may give the Reader entertainment, being most certain, and never doubted of by any. Though thousands have seen the Candle burn, and distill little drops of VVax into an Urn, or Basen full of water, (not at all wasted by its burning, or ever in the least diminished,) yet because all know not the true Origin of the VVonder, thus two approved Authors have set it forth in Print.

21. In the year 1105. that is much above 569. years, (of so great Antiquity the Candle is) a merciless Plague raged in Arras, and sent forth Loathsome Ulcers, or hideous swelling Bores, full of corrupt Blood, which grievously afflicted all that were tainted, No humane Art, though remedies upon remedies had been used, could cure them. The whole City,

City, ever devout to the Mother of God, experienced Her in this their Necessity, to be a true Mother of Mercy. The manner was thus. The Blessed Virgin first showing her selfe visibly to two different Persons, the one called *Itierus*, the other *Northmanus*, enjoyned them to tell *Lambert* then Bishop of Arras, that the next Saturday towards morning, she would appear in the great Church, and Put into his hands a wax Candle burning. from whence drops of wax should fall into a vessel of water prepared by the Bishop. She said more over, that all the diseased that drank of this water, or powred any drops of it into their Ulcers, should forthwith be cured. *This truly promised, truly happened.* Our Blessed Lady appeared all beautiful, having in her hands a wax Candle burning, which diffused light the whole Church over, this She presented to the Bishop, He blessing it with the Sign of the Crosse, set it in the Urn of water, when placed there, drops of wax plentifully fell down into the Vessel. The water given to the diseased, They drank of it, and no sooner had they done so, but all were cured, about one hundred and fifty, then were expecting the Miracle. Hereupon the Violence of the Contagion presently ceased the whole City over, and All gave humble thanks to Almighty God and his Sacred Mother, for the singular favour.

The blessed Virgin appeared, and gave the Bishop a Wax Candle burning.

22. This Miracle gave beginning to a Sodality called, *Sodalitas Ardentium*, into which the very first and best of the City entred, and there Enroled their names. The Candle to this day preserved with great Veneration, spend's it selfe, yet loses nothing, that is, like the

The Candle to this day burn's, not at all consumed.

Bush which Moses saw, burn's, but not at all consumed, and therefore remains still in the same length, and greatness it had five hundred years agoe. A vast quantity of wax, made up of the many drops which fall into the water upon those Festival dayes when the Candle burn's, may be justly called (as *Petra Sancta* who saw it, Writes) *Perpetuum Miraculum* a Standing in-deficient Miracle.

23. If from Arras we passe into France and Spain, we shall find Miracles there as clear as the Sun, whereof I shall give a large Account in the ensuing Chapters of this Treatise, as also of the Stupendious Wonders wrought by *S. Xaverius* in the Indies: Here I will only touch (and very briefly) upon one or two Miracles evidently laid before all mens Eyes in Italy, and the famous City of Naples.

24. Bologna, all know, where you have an Archbishoprick and a famous University in the Popes Dominions, is renowned over Christendom, and had its Fame much encreased by the life and happy death of a most Holy Virgin, called *S. Catherine of Bologna*, who dyed there about three hundred years agoe, and lies not in any Sepulchre, as the dead are wont, but still sit's up richly clothed in a Chair as if she were living. Her whole Body, entrails, Lungs, and all, never touched or cut open, remain entire, and her flesh is yet as supple, soft, and delicate, as when she lived. By no Oyntment but her own Sanctity, by no perfumes but by her Holy Prayers, by no Balsam, but her Virgin Purity, by no Myrre, but by her own frequent Tears, is that Holy Body (in appearance living without a Soul) preserved as if it

S. Catherine's Body at Bologna, still preserved entire.

were

were Immortal, nothing decayed, nothing putrified.

25. The Religious Virgins of S. Clares Holy Order (whereof S. Catherine was à member) often change the Garment she wear's, and when the hair of her head growes longer (as sometimes it doth,) they cut it, and Reverently keep the exact Parcels, as precious Reliques. Reader, These things, though strange, are most evidently true, seen by Thousands, not only the Inhabitants there, but also by innumerable Travellers, who passing through Bologna, have with great admiration beheld the Saint enthroned in her Chair, more like one living, than à dead Carcasse. I have spoken with many Ey-witnesses of this wonder, And perused that larger Relation Written by *Albergatus*, whom *Petra Sancta* cites, and wish Di Still. after his other two Pilgrimages, courage enough to undertake à third towards Bologna, where if his Eyes dazle not at the sight of à Saint's Body, he will find, what I here write, most certain. That done, I would have him dive into the Secrets of nature, and show me those natural causes, whereby à Body dead three hundred years since, though exposed to the open Air, yea often handled (when cloathed and uncloathed) can without Incision ever made in it, or any Balsam applyed, last so long wholly entire, as sound and incorrupt, as when the Soul was in it.

26. That other Miracle seen at Naples, where the head and blood of S. Januarius (à most Holy Bishop and Martyr) are preserved with great Veneration, is so certain and famous the whole world over, that to write more of it, than is known,

The hair of her head growing long is cut and reverently preserved.

Petra Sancta cited above c. 12.

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known, were only to tell you, the Sun shines at noon Day. In à word, the Miracle is thus. When the Martyrs head (enclosed in à Sylver shrine) is taken out, and placed on the right end of the high Altar, and the blood likewise (usually concrete and thick (shut up in à little glasse Cruet or viol) stand's directly Opposite at the other end, the blood visibly Liquifies, Bubbles, Mount's up, and cover's all the sides of the glasse to the very top of the Cruet, the head removed it fall's down again, and remain's concrete as before. Thrice every year, you have this Miraculous liquifying Blood exhibited to à world of People, to wit, upon the first Saturday in the Month of May, kept in Memory of S. Januarius his Translation, and the 19.th of September, the very day he was beheaded, And finally upon the 16.th of December, yearly solemnized at Naples by way of Thanksgiving, for à most Signal and memorable favour obtained by the Saints intercession, in delivering the City from the burning flames of (Vesuvius, when some years past it threatned ruin to all. Thus much for the usual showing this liquifying blood.

Another known Miracles seen to this day in the liquifying blood of S. Januarius.

When and upon what occasions Shown.

27. But the extraordinary Occasions of seeing it, are more frequent, as when Persons of quality, or Strangers from remote places come to Naples, then with leave of his Eminence the Archbishop, the Miracle has been often, and is to this day shown to many. I have treated with four or five of these Ey-witnesses, and found all agreeing in one and the same Relation, though none more exact than F. Godefridus Henschenius, and F. Daniel Papebrochius, to whom we may justly add that large and full

full Relation penned by F. Iohn Rho à great Preacher, who after his Lent Sermons ended at Naples anno 1644 ; was so singularly favoured by the Archbishop for à reward of his labours, as not only to se the Blood boil up (which he diligently observed,) but also to hold the glass Viol in his hands for à long time together, and show the Motion of it to à world of People then present. You have F. John Rho's ample Relation in *Petra Sancta*, where he call's God to witness, that he Writes nothing in his letter to F. Silvester, but what his own Eyes with many other Spectators beheld, and most carefully took notice of, and whoever, Saith he, had seen the stupendious bubling up of that Blood, as we saw it, and had not been stricken with à Sacred horror, would have been thought no man, but à block, or stone unworthy humane Conversation.

Silvester
Petra Sancta, Cited
under the
Title Miracula perpetua p. 118.

28. F. Rho also tell's à strange Accident, which happened that very day he saw the Miracle. Some of the prime Nobility, saith he, brought along with them two Turks Captives. Then in the service of the Noble Princeesse *Squillaci* ; These two by the Cardinals command, placed neer the Altar, attentively observed the Miraculous motion of the blood, and returned home with many sad and pensive thoughts. The one next morning came to the Jesuits Convent in Naples, and told the Fathers, he had à strange Vision the night past, and à Command also forthwith to become Christian, having seen enough the day before to work that change in him, for said he, the stupendious motion of that Blood I clearly saw, has made so deep an impression in my Soul,

What once
happened
upon the
sight of
this liqui-
fying blood.

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that I cannot rest until I be Baptized, and profess my selfe à Christian. The other of à harder heart, ingenuously confessed he had clearly seen the blood rising up to the top of the Viol, there boyling and bubling, but that he could not desert Mahomet's Doctrin, because he thought both Christians and Turks may be saved, though of different Religions, *Quid ego hic, mi Silvester dicam.* What shall I say here, dear Friend, add's F. Rho, but that according to our Saviours words, *one was assumed, and the other left*, abandoned, because negligent, when called to Repentance?

29. Great Multitudes have been converted to the true Catholick Faith by the Sight of this undeniable Miracle, which works so powerfully upon the minds of all who se it, faith Franciscus Petri, in his excelient Poem set forth in the prayse of Naples, that no Scythian Incredulity can gainsay the Evidence of this clear matter of Fact.

*Great Con-
versions
wrought by
it.*



*Aspice: palpa hac: stat longum
post Martyris ævum
Incorruptus adhuc, & sine
tæbe Cruor.*

*Immo hilaris gliscit, consurgit,
disilit, ardet*

*Ocyor, extrema est, impa-
tiensque tuba.*

*Perfidus an cernis Capiti, ut
Cruor Obvius ante*

*Frigidus, & durus, ferueat
& liqueat?*

*Caute vel asperior, vel sis
adamantinus Afer*

*Sanguine quin duro, Sponte
liquente liquet?*

Thus FRANCISCUS PETRI,

30. Some to lessen the Miracle would, forsooth, ground the Motion of the blood upon à secret natural Sympathy between that and the head standing close by it. It often falls out, say These, that one barbarously slain by natural Antipathy (seeking revenge) bleeds afresh at the presence of his Assassinate. I answer, were this experiment true, I would rather ascribe that shedding of blood to the just Judgement of God, who usually discovers Murther, than to à strange occult Antipathy, never yet found out by any, I know of.

Petra Sancta cited.
pag. 103.

31. However grant all, our case is quite different, for S. Januarius blood often liquifies, witness Petra Sancta, when à great Calamity is at hand, though the head be far distant from it. This Liquefaction was seen some dayes together, before the last fearful Flames of Vesuvius, which threatned destruction to the City of Naples, though the head still remained in its silver shrine, not at all exposed. Again, though the Neapolitans deem it à wonder, in case the blood placed by the head moves not (this Motion being constant and usual) yet some years since, saith Petra Sancta cited, after à great injury done to Ecclesiastical Immunity, the blood present with the head, stood still concrete without the least Sign of Motion, though the Sympathy was the same as ever. It is thought, God shewed this unexpected wonder in vindication of the Churches honour, willing to maintain its Dignity by remonstrating à Puplick Sign of displeasure.

No secret Sympathy can cause this blood to move.

Pag. 131.



32. I have met with Sectaries of à more moderate Temper than Dr Still. who thought that no man unlesse frontlesse Can deny true
Mira-

Miracles to have been wrought in the Roman Catholick Church, But said these, though done and often done, They are only wrought to prove the common Tenets of Christian Religion owned by all called Christians, and not in Confirmation of your particular Popish Doctrins, *the Sacrifice of Masse* (for example) *Transubstantion*, *Purgatory*, *praying to Saints*, *for the dead*, *Images*, *Chrisme* &c. No, said I, please to Peruse with me one learned Writer the industrious John Brerely, Examin well the Quotations he remit's you to (as I have done) and you shall find every one of our Catholick Positions excepted against, plainly Confirmed by undeniable Miracles. They read and seemed not dissatisfied. Nay more said I, you have one great Miracle done by à Saint whom Brerely mentions, and your Protestants deservedly call à true Saint indeed, à very good man, à worthy Father, and one of the Lamps of the Church, most clear and expresse for our Purpose, I mean the renowned *S. Bernard*, who by God's Assistance wrought à Miracle, whereby the *Sacrifice of the Masse*, *Transubstantiation* and all those other Articles you cavil at, were proved and confirmed.

Brerely
Prot. Apol.
Tract. 2. c.
3. Sect. 7.
Pag. with
mc 524.

33. This one Miracle, Reader, (to the Confusion of our English Sectaries) I shall briefly relate, because it is most certain.

34. There is in the Country of Tolosa in France à place called *Sarlacum*, where the Henricians (so named from one Henricus, otherwise called Apostolici) halfe Frantick made à great Noise, and sideing with Protestants preached against the real Presence, the Sacrifice of the Masse, Purgatory, Prayer for the dead, Invocation

The relation of S. Bernard's most certain Miracle.

of Saints, and other Tenets of our Catholick Faith. Hither was S. Bernard sent to reclaim them from their Errours, and God blessed his endeavours by the Evidence of a most Signal Miracle. Sermon ended (say my Authors) Those of Sarlacum offered S. Bernard (as the custome then was, and yet is in Several Countries) many Loaves of bread to blesse, which the Saint did by lifting up his hand and making the Sign of the Holy Crosse, Blessing them in God's name, said. *In this you shall know, that those things are true which we teach, and those other false, which these Hereticks labour to perswade you (viz no Transubstantiation, no Sacrifice of the Masse, no Prayer to Saints &c.) In this I say you shall know us to be the True Ministers of God, that whoever is sick and diseased among you that tast's these Loaves, shall be healed.* The Bishop of Chartres then present, willing somewhat to moderate the Proposition (which he thought too large) told the People, if they eate of those Loaves with Faith and confidence, they should be cured. S. Bernard presently replied. *My Lord, I do not mean so, my meaning and saying is, that all sick and infirme who eate of these Loaves shall recover their health, to the end it may be known, we are God's true Ministers.* What the Saint said was done, and really fell out, for vast Multitudes of sick People eating of the bread were perfectly cured.

*Many sick
Cured by eating of the
Blessed
bread.*

35. The Miracle divulged over the whole Country and proved real by its effects, brought innumerable People to S. Bernard, who all with thankful hearts admired the Powerful hand of God working by him, but the number daily encreasing S. Bernard to decline them,
left

left the common Road to Tolosa, and sought *Byways* thither. In passing he wrought another great Miracle on à Paralyrick Priest, that lay à dying called also Bernard, and by only giving his Holy Benediction forthwith restored the dying man to perfect health, in so much, that he then rose out of his bed, followed S. Bernard, and was upon his humble Petition admitted among the Religious of that Holy Order. These two Miracles converted many of the Henricians, and so confounded their Impostor *Henricus* that finding no Refuge among those he had seduced, he kept close out of sight for à time, till at last apprehended, they brought him fast bound in chains to the Bishop.

*Another
Miracle
wrought by
S. Bernard.*

36. For that First great Miracle wrought by the Loaves you have the expresse Testimony of S. Bernard's own Scholar, Godefridus living at the same time, who could not (as Brerely cited well observes) set down à matter of so great Importance known à whole Country over with such Variety of Circumstances, had all been Fiction, or fraudulent juggling. Nay, which is more S. Bernard himselfe in one of his Epistles to the Tolosians tacitly insinuat's what he had done amongst them, where modestly like the Apostle to the Thessalonians, he remind's them of his *Preaching*, and Saies, it had not been in *word only*, *sed in virtute*, but in the Power of Miracles, and the Holy Ghost. Read also Bernard the Abbot of Bonevallis of the same Age with the Saint, and William the Abbot of S. Nicodoricus, and you shall find most glorious Miracles recounted of S. Bernard. And thus much of à few choise and most clear Miracles; You have perperaa.

Godefridus
in vita Bern-
nardi lib 3.
cap. 4.

Thes c. 1. 4
Bern. Bone-
nevall in
vita S. Benn.
lib. 2. c. 2. 3.
Guliel Ab-
bas S. Nico-
dor. Rhe-
mensis. lib.
1. cap. 10.
Petra San-
cta Thau-
mas Tom.
2 sub Titu-
lo Miracula

Del Techo
Historia
Provinc.
Parag. Soc.
Jeſu. Leedy
impreſſa an.
no 1673.

have innumerable more , excellently well ſet down by F. Silveſter in his Book often cited, And as great Ones moſt certain (if not greater) you have likewise faithfully recounted in the late Hiſtory of Paraquaria Written by Nicolas Del Techo , à long time Miſſioner among thoſe Barbarians. The admirable Conversions wrought there , the painful labours of thoſe Miſſioners , and the Miracles which God pleaſed to Manifeſt for the reducing that uncivilized People to our Catholick Faith are ſo Prodigious , that unleſſe they were attested by innumerable Ey-witneſſes , as all have been , ſome of à far eaſier Faith than Dr Stillingfleet (the moſt obdurate man I ever met with) might perhaps at the firſt reading boggle à little ; But their Evidence clearly laid forth takes all doubt away , and makes them certain. Beſides Miracles and innumerable Conversions , you have often à Relation of ſtrange Wonders in Nature , which may ſeem to ſome as incredible , as true Miracles do to Many Sectaries.

C H A P. IV.

How true Miracles may be discerned from false VVonders. VVhether Heathens and Hereticks ever wrought true Miracles? For what End true Miracles are wrought? Of the difference between Antichrist's Miracles, and those wrought by Christ and in the Church.

1. **I** Here Suppose, that true Miracles have been wrought by Moses, Christ our Lord, and his Apostles, and consequently are discernable from all false Signs done by Divels and Impostors, or if they be not discernable by some clear Marks, but still remain *Equivocal*, or lie so far out of sight, that none can difference them from juggling Charms, They are useless, unworthy God, and worthless to all rational men.

2. The reason hereof given in another Treatise was much to this Sence. God by working Miracles in behalfe of true Religion engages (as it were) in a Dispute against the Divil and all Adversaries that oppose it, and after such an Engagement, cannot but Convince and Conquer by the strength of rational Motives, but his own Miracles justly and chiefly numbred among these Perswasive Motives, are upon that Account known and made discernable from all

False

Protect.
without
Princi.
Disc. l. c. 8.

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No false
Sect can ei-
ther surpasse
or match the
true Religio,
in the Evi-
dence of ra-
tional Mo-
tives.

False and fallacious Signs. Hence I also said, that no false Sect can either surpasse true Religion in the Evidence of rational Motives, or so much as match it in the lustre of Signal Miracles. For had a false Religion more glorious Miracles wrought in it (or the like equal Signs all things considered) God would not only stand guilty of arguing lesse efficaciously for his own Verities, but natural Reason also would be left in a state of Indifferency, no more determined to embrace what is true, than false. And thus you see, if true Miracles ever more speciously set forth true Religion (and cannot with the like splendor belong to any false Sect) They are upon that Account distinguished from the Legerdemain and all illusive Signs of unjust Pretenders to Truth.

Medina de
secta in
Deum fide
lib. 2. p. 61.

3. I hold it here time lost to insist long upon the pretended Miracles done by Heathens and Hereticks, you shall not produce one wrought by them (as Infidels and Hereticks) that goes beyond a Legerdemain trick, an ordinary Conjurers jugling, or at most what Spirits can do by natural Causes. Wherefore S. Augustin cited by Michael Medina expressly teaches, that neither men nor Devils can by Virtue of Magick effect any other thing, *Quam id quod antea in utero natura per Seminales rationes deliruit*, than that only which before lay as it were hid in the wombe of nature. Now as God limits these Evil Spirits, so in like manner he limits the Power of Infidels and Hereticks; when assisted by Devils they show wonders. Again examin rigidly the Authority alledged for these Signs, you will find nothing besides this or that Single Writer, who talks upon

upon bare Hear-say only, which is far different from our Proceeding, for we allow no Miracles but such as have been attested by the Solemn Oaths of Ey-witncsses, and made good upon all other Proofs possible for mankind to require in a matter of greatest Consequence. Observe well the Comparison.

4. The Miracles wrought in the Church (as we have already proved, and shall hereafter demonstrate) have been innumerable, the pretended wonders of Heathens and Hereticks quite contrary, penurious and very few. The first wrought by men of eminent Virtue, and members of that Holy Society which God in all Ages has illustrated with Miracles, have gained renown over all the world: Those other dull Works (if yet ever done) had their being either from no Christians, or very bad ones, and to this day lie buried in Obscurity. The first, far above all force in Nature show a Majesty in the Resuscitation of the dead, and the known cures of desperate Infirmities. The other mean and Slender are not (when true) above the Power of invisible Spirits. The First rigidly examined we find, as I said; upon humane Faith most certain, Those other done by Infidels and Hereticks without Oath or Examination are not only doubtful, but Judged by grave Authors, false, Counterfeit, or at the most works of Necromancy. Wherefore S. Gregory plainly avers that Sozomenus related many false things of the Novatians Miracles, the like Judgement others make of Socrates, whether Novatian or no, little concern's our present Controversy.

5. S. Augustin having summed up the Wonders

No Authority for the pretended Wonders of Heathens.

How different our Catholic Miracles are from others, were those pretended ones true.

S. Greg. lib. 1. 6. Registr. Epist. 31.

S. Austin. lib. 10. de Civit. c. 16.

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ders of Gentils (of dead Images moving from place to place, of a whetston cut in two by a rasor, and such like Trash) speak's conformably to what is now said. *Hæc ergo atque alia hujuscemodi, nequaquam illis quæ in populo Dei facta legimus virtute & magnitudine conferenda sunt.* These and other like Maruels, are not at all comparable with the Miracles wrought amongst God's People, either in Power, Virtue, or Greatnes. Then the Saint add's. Though there be some Wonders that look like things done by Holy men, yet the very End for which they are done shewes our Christian Works (he means Miracles) to be in all respects far greater.

How true
Miracles are
distinguished
from false
wonders.

6. I say therefore the Miracles of Christ our Lord, of the Apostles, and all those certainly wrought amongst God's People, or in the Church (These I alwaies joyn together) are easily distinguished from the slight Signs of Heathens and Hereticks? First by their Strength, or powerful virtue manifest to all unbyassed Judgements. 2. By their vast Number and incomparable Greatness. 3. By the Quality of the Persons that did them. 4. By the End for which they were wrought. All and every one of these distinctive Marks, the Signal great Miracles wrought by Christ, the Apostles, and in the Church, ever had and will have; And I chiefly speak here of great Miracles.

7. Call now to mind all the Wonders done, or thought to be done by Heathens, lay by them the Donatist's Dreams and Visions (suspected, saith S. Augustin, of fraud even by the most prudent and Judicious.) Grant (which many think false) that the Novatians had some slender Miracles among them. Sum-

Aug. de
unit. Eccl.
cap. 19.

me up

me up, I say, These and many more like them, what have we but the lowest sort of wonders Imaginable, for none surmount's the Power of good, or Evil Spirits. I dare boldly avouch, that only two blessed men S. Thomas Cantilupe, and S. Francis Xaverius, have by Gods assistance wrought not only more, but far greater Miracles, than all the Heathens and Hereticks that lived since the creation of the world, were all true that's Written of them, whereas God knowes, more than the halfe is false.

Greater Mi-
racles
wrought by
two Saints,
than by All
Heathens
and Here-
ticks,

8. Look on the Condition of Persons among Heathens and Hereticks that pretend to Wonders, you find them all suspected, and of little Credit. Infidels knew not Christ, and Hereticks like shamelesse Fugitives deserted his Church. If Therefore such wicked men do any thing like à Miracle, it is done as S. Austin prudently Observes, *per signa publica iustitia*, Lib. 83. that is illegally, or by no Lawful but à usurped Power, as wrought by them. So naughty Souldiers do, saith the Saint, when Contrary to Military Discipline they extort from honest men what is Publickly forbidden. On the other Side the Just endued with supernatural Faith work Miracles by lawful Commission which God's Divine Justice approves, because as those others were out of Christ's Church, so these are professed members of it; See S. Austins Quotations further enlarged by Petra Sancta, and Judge whether God's Servants that truly doe Miracles, are not very differently qualified from others cast out of the house of God.

Quest. 71.
679.

Petra Sancta volum.
1 prologom. p. 17.

9. The end of Miracles ever intended for
F the

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the Good of others, is chiefly to strengthen Faith and encrease Charity, whence it is, that S. Gregory the Great, writing to S. Augustin our Apostle of England, gives this prudent Admonition. *For as much as concern's the working of Miracles, know that whatever gift you have received in this kind, it is freely bestowed on you for the Good and Salvation of those souls committed to your Charge.* To this end all our Saviours Miracles and those likewise wrought in the Church were ever, and are still chiefly directed. Contrarywise, Those supposed Wonders done by Heathens, were most for a *Show only or Ostentation*, without benefit to soul or Body; for what good could the walking of dull Images up and down, or the cutting of a whetstone in two produce in any? Neither can Miracles, as done by Hereticks (if yet ever wrought) avail one Whit for the encrease of Faith or Charity, for how can men that have made Shipwrack of Faith and torn Charity in pieces by Separating themselves from Christ and his Church, help to perfect these Virtues in others? *I say, as done by Hereticks*, for if any good ensues when so wrought, That' *meerly Accidental*, and cannot be ascribed to the Hereticks Faith, or any Merit in them.

S. Greg. lib
9. Epist. 58.

For what
End Mira-
cles are
wrought.

John. 15.
v. 2. 4.

10. Now we Argue further, and show by the real Effects which true Miracles have wrought, their worth and visible Difference from those other dispirited dead Signs done by Heathens and Hereticks. For the Readers better Satisfaction, I here make use of our Saviours Powerful Argument against the Iewes, whom he told *If he had not done greater Works among them, than any other, they had been without sin excusable, but*
now

now having seen his Miracles, and after all to hate Miracles him and his Father, no Excuse could be made. Pray, ^{proved by} Ponder seriously. The Iewes had once great ^{real effects,} Miracles among them wrought by Moses and the Prophets, yet our Saviour plainly Assert's, he had then done greater, (and these words I conceive were spoken before the Miracles shown at his sacred Passion, and Resurrection.) Is it true, had he then done greater than Moses and the Prophets? Far greater Therefore were they, by much did they Surpasse in true weight and value all the pretended Wonders of Heathens then living or that afterwards should appear in the world. This our Saviour Assert's or nothing.

11. Some Iew or Infidel may reply. Christ said here much of his Miracles, but how prove we that he spake Truth? I answer, we prove this manifestly, by Arguing from known Effects to the cause, that is, we evince the Cause, (Christ's Miracles I mean) to be more vigorous, Strong and attractive than all others, by those real Admirable effects (palpable to all Eyes) which ensued upon their being wrought by the Son of God. Cast therefore your Eyes upon the known Conversions made by Christ and his Ministers the blessed Apostles, look also upon the large encrease and strange Growth of the Militant Church, during the first Age of Christianity call to mind the Ruin and destruction of Idols (Signal Effects of the primitive Miracles) and you will find by these and the like innumerable Wonders, that the Miracles then done (never exhibited to be gazed on) had Influence upon all. Could ever yet Heathen or Heretick show you the like Miraculous

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lous Works following the Wonders they bo-
ast of?

*Effects real
and palpable
prove the
Churches
Miracles.*

12. Hence we proceed to Miracles wrought in the Catholick Church and show also by many real Effects their Worth to be far above all the pretended Wonders done by Infidels and Hereticks. Tell me, did ever any of these (or all together) show you by Virtue of their Signs such a united Society of men in one Faith, as our Church shewes? Did ever any fast, pray, and curb their Passions like those in this Christian Society? Did ever any show the like Contempt of the world their whole life long, as thousands and thousands have done amongst us? No God knowes, so many noble Heroick Actions fruits of Divine Grace, and known Miracles (Grace working inwardly Miracles more outwardly) were never seen or heard of with the like Perseverance and constancy in any other Society, but in the Roman Catholick Church only. Most reasonably Therefore may we apply our Saviours sacred Words to this Church, and say. *Had She not done greater Works, had She not exhibited more glorious Miracles in the Open view of the world than any other, those rebellious Spirits that oppose Her, would not have committed so hainous a sin, but having seen the palpable Wonders wrought in Her and by her, their sin is, supra modum peccans, enormously great, and unexcusable.*

13. Thus much said of true Miracles, I would willingly know to what purpose doth Dr Still. produce the Wonders of Infidels and Hereticks against the great Works of God Manifest in our Church? Can he hope by these lesser Signs to extinguish the Light of great Miracles? Or will he suppose the Heathens Mi-
racles

racles true and ours false? If so; he is above measure blamable, unless he first prove their Records Authentick, and ours forged? Will he say that all the Miracles pretended by Gentils, Hereticks, and the Church, are à like false and feigned? He Speaks at random without prooffe, and dos open wrong to *Manifest Truth*. You will better understand what I would Say by this one clear Example. Imagin it were certainly known to us all, that it pleases Almighty God for the ending of debates about Religion, to have matters decided by à visible sight of Miracles in an open Contest between two men. Suppose likewise that God should say these men shall appear among you to Morrow: The one à false Prophet, a great Magician, The other my Servant commissioned to work in my name, but none before hand shall distinguish between them, save only by the Strength and greatnesse of their Signs. Upon these make your Judgement. The one having without violence set open à prison Gate fast shut endeavours to resuscitate à man stark dead, but cannot, The other by à Word only spoken? recal's him to life. The one after he had shown an Image walking up and down, Offers to cure the born blind, *but in vain*. The other presently gives him perfect sight, and thus the Strife goes on in exhibiting many like Wonders. Is it not, think ye, as easy to distinguish the Magician from the other in this contest, as is to discern between à Blazing star and à glorious Sun? The very like is our Case in the Comparison made between Miracles wrought in the Church, and those other done by Infidels and Hereticks, when Divels have à hand in them.

*An Instance
Shewing
that no comparison can
be made between the
Churches
Miracles,
and those
done by
Infidels.*

*The Iudgement of Authors Concerning
Miracles wrought by Christ's
Adversaries.*

Iren. lib. 2.
cap. 56.

S. Aug de
unitat Ec-
cles.

Aug Hom.
13. in Joan.

God Cannot
work à Mi-
racle to con-
firme false
Doctrin.

14. The ancient Irenæus expressly denies Hereticks the power of working true Miracles. *Nec enim donare possunt*, saith he &c. They cannot give sight to the blind, nor hearing to the deaf, nor cure the Infirm, the Lame or Paraliticks. S. Augustin speak's more plainly. *Aut signum mendacium hominum, aut portenta fallacium Spirituum*, They are either the Fictions of lying men, or monstrous things done by Fallacious Spirits; And elsewhere. *Aut falluntur aut fallunt*. Hereticks either deceive by their Miracles or are deceived. Thanks be to God, our modern Sectaries who pretend to no Miracles herein easily quit themselves of Fraud.

15. Other Authors grant à Power of working some weak kind of Miracles to wicked men, to Hereticks and Heathens, and chiefly ground themselves upon several passages in Holy Writ presently laid forth, and explained. In the mean while.

16. I say first. God never wrought Miracles by Heathen or Heretick in confirmation of any Doctrin opposite to his own revealed Verities, which Christ, the Apostles, and the Church have delivered. The reason given above, is clear. The first Verity cannot contradict himselfe, but God would Do so could he by clear Signs establish à Doctrin Contrary to his own known and received Truths, if, as we now suppose, he speak's as well by Signs as by

by words. Hence it also followes that in case he permit à Miracle to be done by any out of the Church, as was by Balaams Assle (no member I hope of the true Church) that ever yeild's in worth and Greatnesse to his own glorious Miracles.

17. I say. 2. The Divel that brought in this Confusion of Signs between false and true Miracles, and would fain do something like God, can work no wonder but either by dazling mans fancy, or by à swift and subtle Application of natural Agents together in order to some unusual effect, as is already noted. All true essential Transmutations therefore, All Generations of perfect living Creatures, as of men, horses, and the like, not subject to any Magick, are above the Divels Power. hence saith Medina cited above, what some Write of men changed into Wolves, is to be accounted feigned and fabulous. The Divel you know is called the Prince of the Air, and can, as Ludovicus Vives well observes, afflict men with Infirmities, speak in an Idol, Assume an Airy Body, and exhibit himsele visible &c. God permit's no more. Good I am sure he never did to any, without à Cheat at the end.

The Divels Power in doing wonders Limited.

Vives tom. 2. lib 2 de unit. fidei pag 379.

18. I say. 3. No Passage in Holy Writ, Nothing in true Ecclesiastical History, or in any approved Author, ascribes the like Power of working real Miracles to faithlesse men (*assisted by the Divel*) as have been wrought by Christ, the Apostles, and in the Church.

19. Some Argue out of Scripture, and too much extolling Antichrist's Signs, produce the Apostles words concerning that false Prophets appearing in all Power and lying Wonders. S. John

Thessalon. 2. v. 9. Apocalyp 13. v. 13.

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*Antichrist's
wonders no
true Mira-
cles.*

point's at these Signs, as *bringing down fire from Heaven*, and seducing the Inhabitants on the earth. I Answer, if we speak of the great Antichrist that shall appear before the end of the world, his Wonders will be great, but far from the worth of true Miracles; whence it is we are forewarned of *his lying Prodigious Signs*, and one Lowd Lye is, That he will deny Jesus the Son of MARY to be true Christ, and consequently endeavour to enervate the Truth of the whole Gospel. He will come saith Holy

John 5.45. *Scripture, in his own name, showing himselfe as if he were God, yea extolled above all that is called God, or that is worshipped;* But that man losses all reason, that can be brought by a sight of *foreknown lying VVonders* to deny the true God, JESUS CHRIST and the Gospel, when he has at hand not only more, but far greater Miracles registred in Scripture, and evidently wrought in the Church, to confront the Devils pride Vanting by Antichrist.

*false Signs
previously
known as
false, Seem
Weighty's,*

20. In this weighty matter therefore, when the Change of an ancient Religion is intended (for this Change will be aimed at in those dayes) the whole Contest lies here, whether false Wonders previously known, *as false*, are to be set more by. than all the certain Miracles God has wrought. I say again, that man is stupid, or stark mad, that will quit his ancient Faith and yeild himselfe up Captive to the Divel at a sight of VVonders which he knowes are meer Illusions. Hence Antichrist, I think, with all his Legerdemain will never seduce faithful Christians in so great number, as some imagin. VVherefore Scripture speaking of false Christ's and false Prophets *showing great Wonders,*

Matth. 24,

wonders, (Antichrist may passe for one among them) saith not, that the just shall be seduced, but that the Elect (if it were possible) may be led into Errour.

21. What Iewes and Gentils will then do, others Dispute, our modern Sectaries (if any at that time be in the world) are to look to it, for most certainly Antichrist to inveigle them, will show far greater Signs than ever they saw done by Luther, Calvin, or any at their unfortunate Change from Catholick Religion to Protestancy. If that Monster have them all at his beck the Wonder will not be great for it is very consequent after a shameful deserting Christ's Church, to abandon God, Christ and all that good is.

22. Some may Say. Antichrists Signs (though not true Miracles) visibly exhibited cannot but as present Things are wont to do, move much, when the true Miracles wrought by Christ and in the Church only registred, (then not seen) may have lesse Influence upon minds, and perhaps perswade little, while Antichrist with his Power and Threats will certainly dismay many. I Answer, Those present fallacious Signs will be then discountenanced, when the living shall behold true and far greater Miracles shown by Those two witnesses Enoch and Elias pointed at by S. Apoc. 11: John, who shall not only Preach against Antichrist's Doctrin, and invite both Iewes and Gentils to Penance, but also wearing Sackcloth Prophecy, with Power given to shut the Heavens, and convert Waters into blood. Finally slain, God will raise them to life again; And here you have Miracles incomparably more illustrious, than all that Antichrist can doe, or show. Read S. Austin of Enoch and Elias appearing and preaching

How Antichrist's Signs will be discountenanced.

Ang 70 de civit c. 29. & tract. 4. in Joan,

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ching in those last dayes, who saies it is à Verity Notoriously known, and so innumerable other Fathers speak cited in the Annotations upon the Rhems Testament. From all now noted you may gather that Antichrist shall not work one real true Miracle.

Mark 9.38

20. Another Passage is quoted out of S. Mark, where S. John told our Saviour. *We saw one casting out Devils in your name, who follows us not, and we prohibited him, and Jesus said, do not prohibit him, for there is none that doth à Miracle in my name, that can soon speak ill of me.* I answer. 1. It is not here said, that this man cast out Devils, but only endeavoured it, led on most likely with à good intention to do as the Apostles did, And this, as Maldonate well observes, seem's intimated in the Text. *Vidimus eum eicientem damonia*, That is, we saw him busy about that work, but nothing yet effected.

Maldonate
in huuc
locum.

2. Much lesse is it said, that he wanted Faith, or was an Infidel, for his working in *Christ's Name* That is, as some interpret, by virtue given by Christ, insinuat's the contrary. O! but he followed not the Apostles. The meaning may be, saith Maldonate cited, though à Believer, and à follower of Christ's Doctrine, he was not of the Apostles Company, Colledge, or Corporation, or ever publickly Authorized to cast out Devils as they were, However by particular Priviledge he might do so, now chiefly at the beginning of Christianity to make Christ's Name, and Vertue known among Unbelievers. 3. It is no Wonder that Miracles are sometimes wrought by the Holy Name of Jesus, though the man that does them be wicked, for Julian the Apostata, witnesses S. Gregory

Gregory Nazianzen and Theoderet, drove away Divels by the Sign of the Crosse; Would our Modern Sectaries leave off their ease à little, would they run among Pagans and preach only the true Doctrin of Christ, God, perhaps, might work Miracles by them, but never will he doe any in proof of their erroneous Opions.

S Gregor.
Naz. orat. 1.
in Julian.
Theod. lib.
1. c. 3. Hist.

24. S. Matthew yeilds à third Testimony. Matt. 7. 21. Many at the day of Judgement will say to Christ. Lord Lord, have not we Prophecyed in thy name and in thy name cast out Divels, and in thy name wrought many Miracles? Christ Answers; I never knew you depart from me ye workers of Iniquity. Hence it followes that wicked men cast out Divels, and did true Miracles. I Answer, but it followes not, they did so empowered by the Divel, or by the help of Christ's Enemy, and of this Power I speak in my Assertion.

25. To say that faithlesse wicked men assisted by Divels can cast out Divels, contradicts our Saviours Argument proposed before whole multitudes in S. Luke. If saith Christ, I cast out Divels in Belzebug, how shall his Kingdom stand, for every Kingdom divided against it selfe is desolate &c. ? Our Saviour in this Passage either proved that Divels cannot cast out Divels by their own power and wicked Instruments, or Argued lesse efficaciously against these multitudes, who might have replyed, Lord you are deceived, Divels can cast out Divels and therefore your Argument drawn from à Kingdom divided in it selfe seem's weightlesse. No Christian hope will Say the Iewes had reason on their side, in this Plea against Christ.

Luke 11.
v. 18.
Our Sa-
viours Ar-
guments
Strong
against the
Iewes.

26. Now for as much as concern's the main Con-

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Controversy. Viz. Whether wicked men can by God's permission and Power (*not by the Devils help*) work true Miracles? I see many distinguish between wicked men *endued with Faith*, and other, both wicked and *Faithlesse*. Those that cryed out, *Lord Lord*, and wrought Miracles in Christ's Holy Name are supposed to have had true Faith, though impious, And that such by God's permission and Power did Wonders in the beginning of Christianity, to make Christ's name and Virtue more famous, seem's nothing strange, *for God who has perfected*
 Matt. 21. 17 *his Praise* out of the mouth of Infants and sucklings, can also, when it is for his Glory, make himselfe renowned by the works of wicked men; And this he has done though the particulars related in Scripture are but few, *done I say*, upon high Designs, ever tending to his own, and the Churches honour. For example.

27. Balaam an Infidel Prophecyed of à Star that should *rise out of Iacob*, and à rod from Israël. The Prophecy tending to the Honour of our Saviour was perfectly fulfilled in him, rightly called the bright *Morning star*, that illuminated the world. And God most wisely would have this Truth made known by an Infidel for the Conversion of Infidels. Caiphas an unjust man being, saith S. John, *high Priest of that year Prophecyed, that Jesus should dye for the Nation and not only for the Nation, but to gather into one the Children of God that were dispersed*. Two great Things were here intended, the one, to set forth the glorious effect of our Saviours Sacred death; the other to teach us that God can preserve Truth in the Church as well by an unworthy

Why God wrought Miracles by Balaam, and Caiphas.

Ioan. 11. 51,

worthy as à worthy Prelate, his special Assistance following not the merits of the Person, but the Order and Office.

28. If therefore Judas the Traitor who received Power of working Miracles with the other Apostles wrought any (as most suppose he did) *though à Thiese, had the purse, and carried the things given*, yet the Gift only followed his Dignity, and proves that, *Dona Dei sunt sine penitentiâ*, God's favours once given, are not easily recalled. But what shall we say of Saul deserted by Almighty God, when stript of his Garment he Prophecied with others before Samuël, and sang naked all that day and night. I Answer with S. Augustin, that Gift in Saul (though above all Power in nature) was not permanent or Inherent, but only Transitory (granted because he was among the other Prophets) *granted I say*, then once only, but never afterwards.

John: 12 : 6

I Regum:

19, 24:

S. Austin ad

Simplic. l

2. quest. 1.

29. By these few and the very like few Instances taken from Scripture the Reader may discover à vast disparity, between Miracles done by wicked men and those others far more Numerous wrought by Christ, and in the Church. Lay them together, you will find, no comparison at all, so true it is, that Miracles wrought by faith and faithful men, ever carry with them more strength, à greater VVorth and value. If you ask why then doth not God alwaies make use of these Instruments to show his Power by, with exclusion of Sinners from this Favour? I Answer, this is to teach us, that Miracles derive not their worth from the weak Instruments whereby they are done, but from God the Principal cause, that does them.

Now

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lib. 83.
quæst. 79.

Now should they alwaies and only be wrought by holy men, some lesse Considerate might mistake, and ascribe them to the merit or Sanctity of him that does them, which is an Errour, for *Gratia gratis data*, are Gods free Gifts, not ever imparted to the most holy and virtuous. S. Augustin speaks much to this Sence. *Sed ideo non omnibus Sanctis ista tribuuntur; ne errore decipiantur infirmi, existimantes in talibus factis majora dona esse, quam in operibus Iustitia &c.*

30. Yet some perhaps may think, the glory of Miracles much lessened, if done by Infidels and wicked men. I answer not one whit, when as I said, they are but few, and not comparable either in worth or greatnes to those innumerable Miracles, which have been wrought by men famous for vertue and Sanctity. Suppose therefore, that Vespasian the Emperour, as Suetonius Writes, cured the blind and lame, That one Wonder is not comparable to the many blind and lame cured by blessed S. Thomas Cantilupe. But Bellarmin citing Tacitus removes all scruple, and saies, that Physicians being Questioned whether the Infirmitie (in those two pretended miraculous cures) was naturally curable, Answered, that was very feasible, and Consequently not Miraculous. Tertullian there also cited thought the Diuel, who had placed himselfe in the Eye of the one, and Leg of the other (and so hindred their use) would seem, forsooth, to cure them by the Emperours juggling, when he left off to doe them more mischief. The like flawes we shall find in other Wonders, when done by the Diuel (alwaies mean and of a lower sort) because as I said, his Power is limited and can do nothing, but only by a

Bellar: de
notis Eccl:
lib: 4 c: 14:
Si Ad quar-
tam

Tertullian's
Iudgement
of Vespasian's
miracles
9es.

à dexterous use of natural Agents applyed together, and this (when God permit's) for Reasons best known to himselfe, not otherwise. Of pretended Miracles done by Hereticks we shall speak more hereafter. I never yet read any worth the scratch of à pen, the least Notice, or Refutation. Or if Miracles be supposed frequent among Hereticks, how fall's it out, that our Modern Sectaries work none at all?

31. Others Say, if wicked men by God's permission and Power work Miracles, How can we prove Christ's and the Churches Doctrin Credible by an Argument taken from Miracles? I Answer very easily. 1. Because all done by wicked men (when God concurr's) tend, as I said at last, to the Glory of Christ and his Church. 2. Such Miracles are but few, Christ's Miracles and the Churches many, great and most illustrious. From these we Argue, and show how Powerful they have been by their admirable effects, manifest in the conversion of whole Nations to Christ and his Church, And hence rationally conclude with Richardus de S. Victore, that à Doctrin propagated by the Lustre of so many known Signs cannot but be from God, and Consequently true.

32. Though therefore this Inference be Null; One work's à Miracle, Ergo his Doctrin is true, yet this other way of Arguing convinces. I see à whole ample Society of Christians, constantly privileged Age after Age with the Grace of working innumerable great Miracles, in so much that the Power granted seem's in à manner, Ordinary, This Inference I say hold's good. The Doctrin taught by that Society is from God and sound. Thus we said
was

Miracles
wrought by
wicked men
nothing les-
sen the Cre-
dibility of the
Churches
Doctrins.

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was never yet, nor will be permitted, because rationally Argue for the Truth of Apostolical Doctrin and the Churches also, and further evince, that no Society of men since Christ's time, whether Heathens, Iewes, Hereticks, wicked, or smooth Pretenders to Piety, hath been in any low Degree (much lesse constantly) favoured, with the like Grace in working Miracles as our one only Roman Church, Therefore, her Doctrin is from God and Orthodox.

Wonders done by the Diavel are no Miracles,

33. By what is hitherto said, you may easily distinguish three sorts of Miracles. Those done by the Diavel as the Principal Agent (ever of the meanest rank) *are not properly Miracles*, because they Surmount not some hidden virtue contained in natural causes, and such, by the Divels malice or his Instruments, may be said to prove à false Doctrin, contrary to Christ. Those other which God wrought by Balaam and impious men, were true Miracles, and can neither be intended for à proof of false Doctrin, nor perverted to à sinister End. The Third sort wrought by Christ, the Apostles, and the Church have upon à double account an incomparable Value. First they depend on God as the sole Principal cause, and secondly proceed *Ex fide*, being ever done by Persons endued with supernatural Faith, and for the most part, very Holy and Vertuous.

One difficulty solved.

34. Here upon we briefly solve one difficulty which may occur. If false Prophets like Balaam, impowred by Almighty God, can Prophecy or cast out Divels, why may they not also raise the dead, convert nations, restore sight to the blind and do all the other Miracles which Christ and his Apostles wrought? I Answer all this, if

Pro-

Providence, to set forth the worth of Faith and to honour the faithful in his Church, will have their Miracles great, glorious, and many, Those wrought by faithlesse and impious very few, and of lesse Account. Perhaps the four or five already mentioned and registred in Holy Writ, are the very most (or rather all) that have been wrought since Christianity began, and therefore prove not, that the like Shall be done in future Ages.

35. Having hitherto spoken of many undoubted Miracles, and further declared, how they differ from Antichrist's Signs and all lying wonders, I might here fitly bring in Dr Still. weak Objections, and also insist upon his strange Answers, returned to two or three great Miracles, clearly set down in another Treatise, But because the Gentleman most busies himselfe about these matters, towards the end of his *Enquiry*, we shall, God willing, meet with him there, and in the meantime (to make innumerable most glorious Miracles better known) will condescend to his humour, and follow him as he lead's us on in his other Pilgrimages to *Compostella*, *S. Maximins*, and so on forward, till we have travelled through all the rubbish which lies between his 465 page, and page 665. That done, we proceed to the end of his Book. I call it *rubbish*, it deserves no better name, because you neither have one Argument proposed against approved Miracles, nor one Authority, which is not either openly false, wholly weightless, or wholly impertinent. If I make this out in the ensuing Discourse, Dr Stillingfleet will have little cause to glory in his empty Pamphlet; if I do not, Let all

98 Chap. V. *How the body of S. James*
the shame He or any can wish, fall upon
me. Now to S. James of Compostella.

C H A P. V.

*In what manner the body of S. James
was translated to Compostella. The
Conversion of Hermogenes and Phi-
letus by S. James. Of Pope Calix-
tus his VVritings. Miracles wrought
by S. James manifestly proved against
Dr Stillingfleet.*

1. **T**Wo things may be controverted con-
cerning S. James the Son of Zebedee,
and Brother to S. John the Evan-
gelist. The one, whether he ever preached in
Spain, and this Cardinal Baronius seem's lesse
to approve, grounding himselfe upon a Contest
in the great Council of Lateran between Rudor-
icus Ximenius Arch-Bishop of Toledo, and
the Bishop of Compostella; The latter thought
the Arch-Bishop of Toledo had no right to lay
any command upon him, by reason of the Pre-
heminence the Church of Compostella had abo-
ve all other Churches in Spain, which he ende-
avored to show, both because the body of S.
James is preserved at Compostella, and upon
This Account also, that the Apostle yet living pre-
ached in Spain. Rudoricus opposed his preaching
in Spain, and urged the Bishop of Compostel-
la to make that out, *verum Succubuit*, saith Ba-
ronius,

Baronius
Tom. 9.
Antwerp.
print. ad
ann. 816.
Num. 67.

*A Contest
between two
Bishops.*

Num. 69.

ronius, herein he fail'd, and gave no Satisfac-
tory proof in that great Council.

2. The second thing called into doubt by
Dr Still. is the Translation of this great Apost-
les venerable Body to Compostella, which
happened that very year he was beheaded by He-
rod at Hierusalem. For this you have an Epistle Num. 71.
of Pope Leo the third Cited by Baronius, whe-
re it is said, that the dead body being thrown
out to doggs and ravenous fowle, was Put into
à Ship carried first to *Iria Flavia*, and thence to
Compostella. The manner of its Translation
I have now by me, which is taken out of an
ancient M. S. Cited afterwards; The substance
wherof is as followes. When the Holy Apost-
les according to the Command of our Blessed
Saviour resolved to Preach the Sacred Gospel
to an unbelieving world, they made choice of
S. Tesyphon, ordained him Bishop, and sent
him with other associated Bishops to Preach in
Spain, then wholly Heathenish and Idolatrous.
These God inspired to take along with them the
martyred Body of S. James, which they de-
cently placed in à small Vessel, and more by
the guidance of Divine Providence, than by
the help of any Pilote safely arrived in the last
Frontires of Gallicia, where then à great Lady
called *Luparia* Lived. To her these wearied
Passengers addressed themselves, and earnestly
begged to have à Plat of ground allotted, whe-
re they might decently bury the Apostles Bo-
dy, But She, saith my Relation, savage and
barbarous, in dirision sent them to à Moun-
tain called then *Illicinus*, where à number of wild
Oxen ran up and down; Goe, said the Lady,
and take of these as many as you can, and

*The marty-
red Bodycall
into à small
Vessel, Came
safely to the
Frontires of
Gallicia.*

then bury your Apostle. When the Servants of God drew neer the wild beasts their fierencesse ceased, and they became gentle like Lambs, much after that manner as S. Ambrose in his *Hæxameron* recount's of those beasts that were designed to devour S. Tecla.

Dr Sill.
pag. 470.

3. Upon this Sight and another wonder which S. Tesyphon wrought in destroying à Cruel Dragon that ravaged there about, by making only the Sign of the Crosse, the Lady *Luparia*, or *Lupa* was converted to Christ, and turned Her Palace into à Church. Dr Still. cites *Joannes Beleth* à learned man and Dr of Sorbon in confirmation of this Story concerning *Lupa*, and when he has done, *as his fashion is*, refutes it very learnedly, by à simple Demand. *Is not this à Miracle as great and as well attested, as any wrought by Christ and his Apostles?* Good Mr Dr, though we are far from judging either this or any other like Story, to be as well attested as Miracles in Holy Writ, yet by your leave, we may discourse and conclude, I think, upon grounded Principles, that all such Stories deserve not contempt. Pray, Sr, reflect, we have in Scripture, that Christ our Lord commanded his Apostles to spread his Holy Gospel the whole world over, we have that they did so, we have upon Known History that some preached in the Indies, others in England, others in different Parts of the Universe, and made great conversions justly accounted Miraculous. VVe next enquire, how or by what meanes these great Missioneries got into so remote places? Do not you think Mr Dr, were all particulars known that we should discover many great favours Shown those blessed men in their Travels, which might

Mark 16.
v. 20.

Dr Still. re-
futes the
Story by
Laughing
at it.

might justly seem extraordinary, and Miraculous? Here Sr, you have one strange Passage related of S. Tefyphon and his Associates who transported the Holy Body of S. James to Spain, Can you perswade your selfe, that to laugh at the Story, as you doe, is à weighy refutation, though all this while I propose it not as Gospel? What I find besides in this Relation, is that S. James's Body was buried neer to the Mountain *Illicinus*, now called *Mons Sacer*, not far from à Fountain and there left by those Holy men, who carried it thither.

4. Thus much said, we return to Baronius Num. 71. where we are told, that by reason of the great persecution raised against Christians in those parts of Spain (All long since dead, who Conveyed the Sacred Body thither) the Sepulchre likewise where the Treasure lay being hid, and all the Memory of it, forgotten, Behold, saith Baronius, by à Special Favour of Almighty God, after à large Circuit of Ages in the time of Alfonso Castus, à most pious Prince, the Apostles long concealed Body discovered it selfe by clear Signs of light shining over the Bryers where it lay. The light was seen for many nights together, not by one only but several Ey-witnesses, Chiefly by *Theodrimus* Lord Bishop of Iria, who like another Moses approaching the burning Bush, found the precious Body of the Son of thunder, (so our Saviour named S. James) which God in due time revealed to free Spain from the thralldom of Infidelity, as the happy event of great Wonders wrought there has made manifest, For ever since the Discovery, People from all Parts of the World flocked to the Apostles Sepulchre which God had en-

Num. 72.
Magno Dei
beneficio
Factum &c.

Episcopus
Iriensis.

How the
Body was
discovered.

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obled with the singular Grace of innumerable stupendious Miracles, And these great Works of Divine Power as Batonius notes well, are better proofs than all that can be Written.

One Objection answered.

5. Now comes Dr Still. with à simple Objection. *You have, saith he, à Body buried among thorns and Bushes, What then? must this without any Inscription or Characters upon it, needs be S. James his Body and none els?* I Answer, Gods own characters (glorious Miracles) were then and still are upon it, these Written by à Divine hand, *surpasse in real worth all other humane Inscriptions* imaginable. Pray you tell me, had the other Apostles when they preached to remote Countries carried this or the like Inscription upon their Breasts. *We are Apostles of JESUS CHRIST, and done no Miracles,* or wrought Miracles, as they did, without such Intcriptions, Tell me I say, whether of these two, think you, would have drawn Infidels sooner to the Beliefe of JESUS CHRIST? I hold God's own Characters far more prevalent, and so they are in our present case. O! but we yet prove not that it was S. James his Body, why may it not be the Body of some other? I Answer first, it is à Body whereby God is pleased to work prodigious Miracles evidently seen by innumerable Eye-witnesses, and Miracles are the Scar-Crowes our Dr fear's most, whether done by S. James or any other makes nothing for his purpose. Again, supposing the Evidence of Miracles wrought at Compostella, which is undeniable, why should we not rather ascribe them to the Power of God working by the Apostles Body, than to any other unknown Saint that may perhaps Lie interred thereabout.

And

And thus much the Proofs for the transporting of S. James his Body to that place, seem to evince. 3. Joannes Mariana tells us, the Signes we seek for were known, and shewes by whom, and in what manner; yet what they were in particular after so many Ages, and the former cruel persecution raised against Christians in that Part of Spain, there is now faith he, little certain memory of them.

Marianalib.
10 de reb.
Hispani c.
10. n. 10.

6. Dr Still. Page 471. Quotes Mariana and thinks he find's no Argument for S. James's coming into Spain but Tradition only; Again, the Dr cites his 5.th Chapter de Adventu Iacobi. In my Book printed Anno 1605. I find nothing like these Testimonies in either place, but quite different matters handled. Lib. 4. c. 6. He speaks of Antoninus Pius and add's; *Quid rerum gesserit in Hispania, Clam est.* What things he did in Spain is not known, and it is certain, that he treat's of S. James his coming into Spain, not in any fifth chapter of my Edition, but in the 10.th now cited. As blind à Quotation the Dr gives us where he referr's us to Mariana. Cap. 12. de Adventu Iacobi. That is you must run over thirty whole books (so many Mariana wrot de Rebus Hispania) and find out, if you can, that 12.th Chapter. If Mr Dr have any newer Edition of Mariana, it will be no great labour to say when and where it was printed. The most Mariana hath of this subject is in his own Epistle sent to Pope Paul the V. (à M S. I have now by me) where with great Submission he mentions many weighty Arguments collected by him concerning the coming of S. James into Spain, which he hoped with leave to make publick, and cast both Himselfe and labours

Mariana de
reb Hispan.
lib 4, c 6.

Dr Still.
P 473.

The Dr
err's in his
quotations.

25. July

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at the feet of his Holinesse ; More I have not.

Dr. Still.
p. 465.

*The Conversion of
Hermogenes
and Phile-
tus.*

7. A word now of Hermogenes's strange Conversion to Christ by the endeavour of the B. Apostle S. James. The Dr relates part of it, and after his manner jeer's at all. Briefly the Story is thus. After S. James had visited Judea and Samaria, and proved by Scripture in several Synagogues that JESUS CHRIST is the true Son of God, Hermogenes à Magician sent his Disciple Philetus to the Apostle, who told him that his Master Hermogenes could enervate all he had said of Christ, But Philetus seeing the strange Miracles S. James had done in restoring sight to the blind, and cleansing the Lepers, and hearing also of his raising the dead, upon his return told Hermogenes what he had heard and seen, and that now he resolved to be one of S. James Disciples, whereat the Magician highly enraged, commanded the Divels to bind Philetus so fast that he could not stir, But the Apostle who sent his handkerchief to Philetus soon released him, and enjoyned the Divels to bring Hermogenes without hurt fast bound to him. This done, Hermogenes clearly seeing the wonderful Power of God working with S. James, much humbled and confounded, became Pœnitent. *Accipe*, said he, *Pœnitentem quem invidentem & detrahentem hætenus sustinuisti.* Accept of me, great Apostle, whom you have hitherto patiently borne with as à most spiteful and unworthy Detractor. If replied S. James, thou be truly pœnitent burn all thy books of Magick, Go from house to house, where thou hast wrought mischief, and recall all thou hast done, restore the money unjustly got by thy Charms, follow

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low JESUS CHRIST, seek to please him whom thou wilt find merciful, if thou ceaseſt not to be faithful in his Service. Hermogenes overjoyed embraced theſe whoſome Admonitions, and Promiſed to comply with every one moſt faithfully, then falling down at the Apoſtles feet, *I know* (ſaith he, *the Wrath of the Devils will tear me in pieces, unleſſe you give me ſomething to ſecure me from their rage.* Take this my walking Staffe replied S. James, and no Devil ſhall annoy thee. Much more followes of Hermogenes his working Miracles with the Apoſtles Staffe, of his Zeal in preaching Jeſus Chriſt, and proving Chriſt out of the old Teſtament to be the true Son of God, the long expected Meſſias, and converting many to the true Faith. Some dayes after theſe great Conversions wrought, Abiathar the Prieſt of that year Seditiouſly raiſed à ſtorm of perſecution againſt S. James, who violently haled to Herode the Son of Archelaus, was by his command beheaded.

*S. James do-
ſend's Her-
mogenes
from the
rage of Di-
vils.*

8. Will you briefly hear what Sport our Dr makes with this Relation? Firſt ſaith he. *You muſt never aſk from whence they had it, it is fully enough, that the name of Hermogenes and Philetus are in the new Teſtament.* I anſwer, the Dr had more for the ſmall parcel he relates than theſe two bare names ſet down in Scripture, otherwiſe he will be thought the firſt Contriver of it. In à word, the Story is collected out of ſo many *Manuſcripts* diſperſed up and down ſeveral parts in Europe, that unleſſe you ſay all conſpired to regiſter à Fable you ought upon humane Faith, to yeild aſſent. Firſt it is extant in *Codice Osnaburgensi, & Mendenſi*: 2. In the Queen of Swedens M.S. preſerved yet at Rome. 3. It

*The whole
Story, pro-
ved Authen-
tick.*

is taken out of the ancient Manuscripts of S. Audomarus. 4. Out of certain M. S. in Mar-
chia, and lastly (to omit others) out of Cardinal
Mazarins Manuscripts. An Extract or collec-
tion of all these and many other particulars ga-
thered by two worthy Judicious men about 14.
years Since, I have now on the Table where I
write, and hope this comes to more than à
proof taken from the two names of *Hermogenes*
and *Philetus* recorded in the new Testament.

9. The Dr's Objections proposed against
this Story are so profoundly simple, that they
deserve nothing but contempt. One is, the
mention made of Hermogenes in the present
Roman Breviary seem's very lean and bare.
That is, he would have had the fifth Lesson
there enlarged, which some, who are obliged
to their Canonical houres might perhaps have
thought too long, and well content themselves
with the substance of the Story there expressed.

*The Doctors
simple Obje-
ctions.*

Viz. *S. Iames returned to Hierusalem, when among
others he had instructed Hermogenes à Magician in the
Truth of Christian Faith &c.* Another Objection
takes all its force from the Dr's memory who, for-
sooth, remembers no Abiathar high Priest since
the Dayes of King Solomon. Had he had but
à smal portion of Solomons wisdom he might
have reflected, that many things are now out
of his remembrance which were once in it, and
far more there are, which never got thither. O-
ne Abiathar was in Solomons time, and why
might not there be another in Herodes dayes?
The Relation expressly saies it, and That's enough
for me. I said just now, that the Apostle to se-
cure Hermogenes from the rage of Divels lent
him his walking staff. *Is not this saith our Dr*
(very

(very wisely) like one of the Apostles Miracles to give men Instruments for the cudgelling of Divels? Pray, Sr, tell me, when à Saint, as Eliseus the Prophet was, gave his staff to Giezi, did that necessarily imply any Cudgelling Businesse? I hope not, though if by Cudgelling in this place you mean nothing but à lessening of Power, I wish the Divel for your sake, soundly cudgelled.

10. A word now of Pope Calixtus his Writings, where you have the Miracles of S. James largely recorded in five Books. Ludovicus Jacob à S. Carolo testifies, that the Miracles Written by Pope Calixtus the second, are also preserved in M. S. at Oxford, in *Biblioth. Balliolensi* n. 213, and at Cambridge in the Colledge of S. Benedict. Moreover that à Book is kept there concerning the Translation of S. James Body. n. 41. The most of them add's Ludovicus, we find in Vincent. Bellovacensis.

Ludovicus à S. Carolo Biblioth. Pontific. printed at Lyons 1643. lib. 1. pag. 36.

Bellovac. spec. Hist. lib. 26. à

11. The five Books now mentioned of Pope Calixtus are had also in M. S. in the Library of S. Peters Church at Rome over the Sacristy, belonging to the Canons of that Church, whereof à Collection was made some years ago by two worthy learned men, Godefridus Henschenius and Daniel Popebrochius, famous all over the world upon the Account of their industrious labours. These Writings I have before me, And shall to the honour of this great Apostle briefly select some few of the choicest matters there contained, To transcribe all would swell to à larger Volume, than this whole Treatise is.

cap. 26. usque ad cap. 41.

12.; The Argument of the Preface of B. Pope Calixtus to his second Book of 22. Miracles wrought by S. James, begins thus. *Summopere pretium est, S. Iacobi miracula &c.* It is à thing of

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of great worth to set down in Writing the Miracles of S. James the Son of Zebedee, and Patron of Gallicia, because they highly conduce to the Honour of our Lord JESUS CHRIST and the Advancement of his Glory. Soon after,

*From whom
Pope Calix-
tus gathered
his Writings*

saith the Pope. *What I have attentively taken notice of (as I past through several Nations) relating to the Apostles Miracles wrought in Gallicia; what I have learned of others, and seen with my own eyes, I here commit to Writing. Some of these great Wonders I took out of Books in France, some out of Codicills found in Germany, in Italy, Dacia, and in other remote Parts of the World, yet I recount not all (for that Task would be immense) but only such Miracles of this great Apostle as are undoubtedly certain, and proved true by Authentick Books, and most faithful Witnesses.* Reader, Observe in passing, that a whole Book of S. James his Miracles related by Calixtus, is approved in a Breve of Pope Innocent directed to all faithful Christians, where the Book is stiled Authentick and of undoubted Credit. In confirmation whereof, the Subscription of eight Cardinals followes adjoyned to the Breve, And the first is Albericus Bishop of Ostia, with these words. *Ad decus S. Iacobi &c.* To the Honour of S. James, I do testify, that this Book is approveable, and praise worthy. The original Testimony of the Breve and Subscriptions also, you have in the Library of the King of France, n. 1815. What thinks Dr Still. of this? Will he say what I quote is false? Let that be proved, which shall never be, and I have done? Will he grant what I cite is true? He is evidently convinced, and must yeild that the Writings of Pope Calixtus stand firm upon an Authority which passeth without exception amongst the best

*The appro-
bation of his
Writings.*

best and wisest of Christians. I wish the Dr were one of them.

13. Now follow the two and twenty Miracles of S. James related by Calixtus in his second Book, but I only touch upon five being most remarkable, and above the force of nature.

14. One is, Chapter. 3. of à young youth whom the Apostle found dead in à Wood, and raised to life.

15. A second. Chap. 5. of à Pilgrim hanged up by Thieves 36. dayes dead, and brought to life again by S. James.

16. A third. Chap. 20. of à Souldier by name William, not in the least hurt though his fellow Souldier fiercely strook at his bare neck, and endeavored with à sharp sword to cut off his head.

17. A fourth. Chap 21. is of one contracted or monstrously lame, perfectly cured by S. James at Compostella.

18. A fifth. Chap. 22. of one and the same man, Thirteen times sold and made Captive, whom the Apostle so often released, and set at Liberty. These and the other 17. remaining are still preserved in the Manuscripts of the Vatican Library, as we have related. Show you Mr Dr. fraud in these particulars, or grant them as they deserve to be reckoned of as true matters of Fact.

19. Dr Still. recount's five or six Miracles more Written by Pope Calixtus, will you hear how profoundly he refutes them and proves all Fabulous? Anno Dom. 1090. certain Germans clad like Pelgrims were going on Pilgrimage to S. James, it happened that in the City of

Dr Still.
pag 474.

Variis po-
tibus, faith
my relation
gratiâ hos-
pitalitatis
inebriavit,
Scyphum
argenteum
in manti-
cam eorum
posuit.

ty of Tholouse their Host by forceing upon them several drinks made them drunk, and in the night time thrust two silver cups into the Portmantues of two of them, (I read of one silver cup only.) Next morning the avaricious man following in all hast the Pilgrims (now travelling on) accused them of Theft. They innocent Answered, that he with whom the Cup was found, should be held the guilty Person. In fine, upon examination it was found in the Portmantue belonging to à Father and his Son. Both were brought before the Judge, who mercifully gave Sentence that but one of them should dye, and after much complementing between them (faith our Dr) the Son was executed (By the way, the complement was, that the sorrowful Father offered himselfe to dy in place of his Son) which the Judge not approving, the Father held on his Pilgrimage, and after thirty six dayes returning to the place where his Son Still hanged, wept bitterly over him. When behold, on à sudden, the young man Spake, and said. O Father weep not for me, but rather rejoyce for all hitherto is well with me, because S. James hath comforted me with Heavenly delights. Whereat the Father overjoyed ran forthwith to the City, called whole multitudes to behold the Miracle, who took his son down from the Gallows, and after à Juridical Trial made hanged up the wicked Host in his place. This Miracle twice related in the VVritings I have on my Table, is taken out of the Vatican Library. N. 1198. Hear now in à word, how manfully the Dr refutes it. VVas, faith he, *our Sauviours raising Lazarus after four dayes to be compared to this?* VVas ever à more simple

simple Question proposed by à Dr? I Answer, Christ's Miracle was greater upon this Account that he wrought it by his own Power, S. James did the wonder here mentioned by Power given from Christ, for whom he dyed. Ask therefore, Sr, no more such simple Questions, but either prove the fraud, or confesse the fact.

A Simple question proposed by the Dr.

20. Anno 1100. when VWilliam Count of Poitou reigned under Lewis King of France à great Plague raged in that Country, in so much that whole Families dyed of it. At which time à certain Gentleman much affrighted with the mortality, purposed to make à Pilgrimage to S. James, and set his wife with two small Children upon à horse or mule, but comming to Pampelona his wife dyed in an Inn, where the ungodly Host rob'd the Gentleman of all he had, who notwithstanding that double losse of wife and Goods, held on his Journey, carrying one child in his armes and leading the other by his side. Not far from Pampelona, à Stranger decently cloathed met him, with à strong Ass and bad him make use of the Beast for the help of his Children to Compostella, which he accepted of with hearty Thanks. Once in the night, while he was devoutly at his Prayers in à corner of the Church at Compostella, S. James very glorious appeared, and asked him. *Numquid mi frater me nosti?* Dos't thou know me Brother? The devout Pilgrim answered, No. I said he, am James the Apostle of our Lord, who lent the Ass neer Pampelona, make use of it in thy return home, when thou shalt find that hard hearted Host who robbed thee dead, And this he found verified. VWith much joy the Gentleman went back to his own house, and

Heros quidam.

The Apostles singular favour to à distressed Traveller.

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*Prove the
fraud or
grant the
fact,*

and no sooner had he taken down the Children, but the Asse disappeared. This Miracle written by Pope Calixtus, and recorded in the Vatican Manuscripts Dr Still, P. 475. relates, and all he has against it amount's to a meer nothing. *This saith he, is an Instance of S. James's kindness by land, but Calixtus tell us he vyas as kind by Sea,* First to a Captain that tumbled with his Armour into the bottom of the sea and was brought safe to his ship again by S. James. 2. To a Pilgrim that had the like mischance, whom S. James held by the hair of his head and kept above water for three dayes, till he came to his Port. Thus the Dr.

*Quidam
nauta.*

21. Shall we perfect the Dr's short Story a little. Both these Miracles Pope Calixtus relates; The first happened Anno 1191. to a Mariner by name *Frison*, who with his Ship full of Passengers went to visit the Holy Sepulchre at Hierusalem, and was set upon by a Sarracen called *Avit Mainon*, that endeavoured to make him and all the Christians Captives. While the Sarracens and Christians were close together hard at Fight, Frison the Capitain laden with a Coat of Mail, a Helmet, and a Buckler by chance slip't between the Vessels, into the VWater when in his heart he called upon S. James, and implored the Apostles Assistance for himselfe and fellow Christians. S. James appearing took him by the hand, safely placed him in his own Ship, and to the great Terror of the Sarracens conducted the Christians safe to the End of their Voyage. The other Miracle concerning the pious Pilgrim that returned from Hierusalem happened Anno 1104. who casually thrown into the deep sea, forthwith called on S. James for Succour,

cour, when behold, another of his companions cast his Buckler after him, and cryed out, *Glorious S. James free this man from danger.* The Passenger cast over board, laying hold of the Buckler, received speedy assistance, S. James took him by the crown of his head, followed the ship through the water three whole dayes, and brought him safe to the long wished for Haven. *A Domino factum est istud, & est mirabile in oculis nostris.* Thus my Manuscript.

Per capitis
verticem.

22. All the Dr replies, is soon ended. These, saith he, were pretty odd things done at sea. As odd as they are, Sr, prove you the fraud or grant the Facts. Next he demands? What shall we think of S. James making a man to leap from a Tower forty cubits high, without any hurt? Marry, Sr, I hold it a great Miracle, and Ask what you have against it? To make it greater, my Book tell's me the Tower was three score cubits high, and the Story is thus related by Pope Calixtus. Anno 1105. One called Bernard, kept close Prisoner in a Castle of Italy was fast bound with chains under ground. Night and day the afflicted Person prayed to S. James for his freedom. The Apostle appearing graciously heard his Petition, loosened his fetters, and said; *Come and follow me to Gallicia.* Presently the imprisoned man went up to the highest part of the Castle, and by one leap escaped without hurt at all. Yet the Dr has not done, but ask's what we shall say to a more Courteous Miracle of a high Tower stooping to the ground? Answer, Mr Dr, was not the standing of the Sun in Josues time a more courteous Miracle, than the stooping of this Tower? Or did Holy Joseph except against the Vision he had of the Sun, Moon, and stars

Two great
Miracles
wrought by
S. James.

H

bowing

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bowing to him, for their being over Courteous?
What à strange Humour is this, Our Dr will
have Miracles related, and when that's done,
nothing contents him unlesse that *be taken away*
which makes them Miracles.

23. In à word. This Miracle of à Tower
stooping Written by Pope Calixtus concerned
à Merchand, who fraudulently cheated of his
Goods by à great Person, was injuriously cast
into Prison. In this sad condition he addressed
himselſe to S. James by earnest prayer; The A-
postle appearing to the Prisoner while his Kee-
pers were awake, commanded him to go up to
the height of à Tower which bowed so low that
the top of it *seemed* to reach the ground, and the
man went off without hurt or danger. The chains
wherewith the Prisoner was bound, are kept
to this day in the Church of Gallicia, as à Te-
stimony of the Miracle.

24. The last Miracle the Dr jeers at, is of
à Country man in Spain that presumed to Thresh
on S. James's Feast, and going into à Bath at
night, the Skin of his back from the Shoulders
to his Leggs (à Punishment for profaning that
Day) stuck to the wall of the Bath whereupon
he dyed. The Miracle is taken out of à Book
kept in the famous Monastery of S. Victor in
France n. 287. The man lived neer Tudel, or
Tudelion in Spain, where many Ey-witnesses
saw him dead, and his skin sticking to the wall
of the Bath. As great à wonder Gregory Tu-
ronensis recount's of à Husbandman, that went
to plow upon à Sunday, and taking his Axe to
fit something amiss in the culter of his Plough,
the Helm of the Axe stuck more close to his
hand, than the Threshers skin to the wall of
the

Turonensis
Mirac. lib.
2. cap. 11.

the Bath. There it remained two whole years, and could not by force be parted from his stupified hand and fingers. Two year's expired, he went to the Church of S. Julianus Martyr, and there after earnest Prayer made to the Saint, the handle of the Axe gently slip't down, and his hand recovered its former Strength. A great Number of the like Punishments we have faithfully recorded, laid by Divine Justice upon such as violate Feast, dayes commanded to be kept Holy.

25. One, to omit many other, prodigiously Strange, I shall briefly mention, most plainly recorded by *Albertus Krantzius*, a man diligent in Writing History, saith Bellarmine. In a Village called Colbecke within the Diocesse of Halberstade certain wanton rude People on the Sacred night of our Saviours Nativity, disturbed with their clamours and dancings the Divine Office, then celebrated in the Church of S. Magnus. The Priest hearing their Revelling went forth, and wished them to desist, they slighted his Admonition, and danced their round still. Seing, said the Priest, you contemn me and Religion also, *Sit vobis circuitus annalis*. Dance ye in that round a whole Twelve-month together, which happened, for they were forced to Skip and jump there night and day without Intermission so long a time; At the years End, most of them dyed, some few lived, and did great Penance. Thus *Krantzius* relates the Story, which seem's to me as great a Wonder as any hitherto taken out of the Writings of Pope Calixtus. Now if Authors never stained in reputation, must lose all credit, because some who believe nothing (but what they feel, or see)

Krantzius
lib. 4. Hist.
Saxou. c. 33
Bell. de
Scriptor
Eccles. ver-
bo Alber-
tus.

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wantonly jeer at them, Tell me what is become of Humane Faith?

*The proofs
where on we
rely, and
convince
Calixtus
Writings
Authentic.*

16. To End this matter, consider first, courteous Reader, on what grounds our Proofs rely, for the Authenticalness of Pope Calixtus Writings. Ponder. 2. That several Copies of these Writings are dispersed up and down the whole Christian world, Italy, Spain, France, Germany and England yet preserve them. Consider. 3. It seems more than morally impossible that so many different Nations should keep them as Treasures, were all, or the most of the Apostles recounted Miracles, Fables or meer Fictions. Consider 4. That all sorts of Christians to this day flock with great Devotion to Compostella, And, as many have seen great Miracles wrought there, so many also have experienced the like favours done upon themselves after earnest Prayer made to S. James. And what shall we Judge all these witnesses either mad, or deluded in plain matters of Sense, really seen, felt, and experienced? Consider lastly, what a strange Adversary we have of Dr Still. We produce our Authors for every particular hitherto plainly laid forth; He to Oppose us, hath not one living or dead, that ever called into doubt what I quote, or, excepted against my Testimonies. We to advance the Glory of a great Apostle, seriously relate Matters as we find them recorded; He to dishonour this loyal Servant of JESUS CHRIST, spitefully endeavours to render all ridiculous, And thinks, forsooth, because an Ass (a contemptible creature) enters one Story, and the stooping of a Tower another, the real Miracles ought therefore to be slighted. We finally

*The Dr opposes nothing
against us.*

raise

raise upon humane Faith every Wonder hitherto recounted to à high Credibility, the Dr. brings nothing against us, but his own peevish Incredulity, while he tell's us with à jeer of the pleasant taste of *S. James his Miracles*. That is, as I said, you must first take off all Marvell from à Miracle, and tis fit Lettice for the Dr's lipps, otherwise not tastable, much less digestable. Tell à Heathen of Elias dividing the waters of Jordan with his cloak, and passing over the dry Sand with Elizeus, will he not think ye follow the Dr's strain, and say. *Here is à pleasant Tale of an old mans cloak?* To such feeble shifts Incredulity leads men, that reject all faith humane, and Divine.

C H A P. V I.

Of the Dr's Pilgrimage to the Vial of S. Mary Magdalen in France. The Truth of that Miracle Proved. Cavils answered. Holy Reliques vindicated from the Dr's Calumny. Whether Protestancy be à grave Religion. Of Dr. Iohn Launoy's Virulency.

1. **N**Ote. 1. We enquire not in this place whether S. Mary Magdalen whose Vial is kept in the Church of S. Maximin, be that Pœnitent and once sinful Magdalen or another, Sister to Martha and Lazarus raised from the dead by our Saviour?

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Baronius *Cæsar* Baronius cites Origen, S. Chrysostom, S. Hierom, and S. Ambrose, who seem to make them two distinct Women, though Origen (saith the Cardinal) retracted his Opinion. S.

S. Austin speak's doubtfully in this point. *Ecce*, de consens. saith he, *Soror Lazari si tamen ipsa*, See the Evang. lib Sister of Lazarus if yet She be the same that appointed the feet of our Lord; and wiped them with the hair of her head. Some Authors quo-

Ferrand. l. I. ted by Joannes Ferrandus favour much the Opinion which admit's two different Magdalens, Disq. Reliq. the one out of whom, our Lord cast seven Devils, The other à Virgin, and Sister to Martha, and she it was that brought the Christian Faith to the Province of Marseils, and with it (may the Tradition of a whole Nation gain

Baron. n. 22 believe) the *Vial* we shall now speak of. Baronius cited learnedly opposes those who admit two distinct Magdalen's, and saies there was but one only, who with her tears washed the feet of our Lord, Sister to Martha and Lazarus.

2. We enquire not how or by whom, the Vial yet preserved in S. Maximins Church was conveyed thither, yet have thus much upon Record, that when our Saviour was crucified, and one of the Souldiers pierced his sacred side with à Lance so violently, that blood and water in great abundance gushed out, the Blessed Virgin and other women present, gathered up with great reverence as much of it as they could, though mingled with the earth or sand under the Crosse. This Metaphrastes recount's out of Very Ancient Monuments, And Baronius approves, who speak's much of the Admirable courage of the Blessed Virgin in taking down her

Metaph. 75
Augusti
Baronius
Ann. Chri-
sti 34. n.
127.

her Son from the Crosse, pulling out the nails from his hands and feet, embracing his Sacred Body, and bathing it with her Tears, as the Church Sing's. *Stabat Mater dolorosa juxta crucem lacrymosa &c.* Moreover we know, that as after the death of S. Stephen the first Martyr, the number of Christians encreased, so also the Persecution against them raised by Iewes raged most violently, whereupon the Disciples of Christ, were sent and dispersed up and down several Parts of the world, to preach the Gospel. See more hereof in Baronius, who add's that in this dispersion of the Disciples Ananias went to Damascus, and at the same time Lazarus, Mary Magdalen with her handmaid Marcella (bitterly hated by the Iewes) were not only banished Hierusalem, but barbarously also cast into a Boat without Oares, yet by God's special Providence arrived safely at Marseils. For this Baronius cites in his *Margent. Manuscript Histor. Angl.* yet preserved in the Vatican Library. Reader, for your greater Satisfaction in these particulars, please to peruse at leisure Vincentius Bellavocensis, that done, you will find no great difficulty in yeilding S. Mary Magdalen the singular honour of carrying with her that precious Relique of our Saviours Sacred blood enclosed in a little Vial, and leaving the Treasure to the Inhabitants in Marseils, whereof they have good assurance by Tradition perpetuated from Age to Age. These matters waved.

3. My task is now to prove what I asserted *Reason and Religion*, to this Sence. Viz. That the Sacred blood contained in the fore-mentioned Vial, though at other times hard,

H 4

black,

Baron. An.
no 35. n. 4.
& 5.

Baron. n. 5.

Bellavo.
Tom. 4.
Spec. Hist.
cap 9. 95.

Disc. 4. c.
8. num. 10.

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Sil. tom: 2.
c. 12. p. 105
under the
Title Mira.
perpet:

black, and congealed, yet every year growes red, liquifies, and visibly boyl's up on the day of our Saviours Passion, Usually called Good Friday. The like Wonder is seen, saith *Silvest. Petra Sancta* the first day of January on our Lords Circumcision, and on the Feast of the Holy Crosse May 3: *Silvester* moreover observes that upon the Change, or correction of the Kalendar made by Pope Gregory the XIII. this Miracle which before was seen on the now named Dayes answerable to the old Account, keep's yet *the same dayes*. Viz. Good Friday, the Circumcision &c. But according to the new Change, or correction of the Kalendar.

Surius to.
ad 22.
July.

4. I proved the visible liquifying or manifest boyling up of this Blood. 1. By the consent of à whole ample Nation, the Kingdom of France. 2. By the Testimony of thousand Ey-witnesses, who have seen it, And what Proof can be greater? 3. *Laurentius Surius* tell's us That when Anno 1497, He went out of pure Devotion to visit the *Cave* where S. Mary Magdalen lived in high Contemplation, Her Venerable head was shown him very great, bare, without skin to the Skull, excepting only one little Particle of flesh upon her forehead, which our Saviour is said to have touched. I saw moreover, saith *Surius*, à glasse Vial with blood in it of à middle colour between black and red, and this the Saint standing neer the Crosse when Christ suffered, took up mingled with the earth it fell upon. All, add's *Surius*, I conversed with, plainly avouched without hesitation or doubt, that the Blood shut up in the Vial Visibly boyl's every Fryday in the Holy week of Lent. I saw also saith *Silvester* *Petra*

Silvester
cited p. 99.

tra Sancta S. Mary Magdalen's Head in the Town of S. Maximin, had it in my hands, and admired the gracious Symmetrie of it, Whereby one may Conjecture what great beauty and Comeliness once adorned that Countenance. This Skull and the particle of flesh yet cleaving to the fore head, Clichtoveus also beheld, witness Joannes Ferrandus cited.

5. Now to rescue the Truth of this liquifying Blood contained in S. Mary Magdalen's Vial from all doubt or opposition, please to hear what F. Silvester quoted, recount's as a most clear Evidence of the Miracle. For his own greater Satisfaction He wrote a large letter to a Religious man, then Prior of the Dominicans Convent Called S. Sixtus at Rome, who before had been Superiour of the Monastery where this admirable Miracle of the liquifying blood is yearly seen. The Substantial Contents of his letter are as follow.

Clichto. de
trib. Magd.
part. I. p. 34
Ferrand. l. 2.
c. 4. Art. 1.
post mediū
Silv. p. 106.

6. *Diva Maria Magdalena &c.* S. Mary Magdalen, a Guest, a Teacher of Faith, and of Holy Conversation in the City of Marseils, where; God directing the Vessel that carried her, she happily arrived, is said to have brought with her not an Alabaster Box full of precious Oyntment, but the price of mankind, the Sacred Blood of our Redeemer, or at least sand embued with that Blood, gathered under the Crosse at Christ's Sacred Passion, And that She being to depart this life, left the precious Treasure as a legacy to that Province, in reward of her Entertainment. . . . In the first place, this is thought very strange, that the Blood there, or earth mingled with blood, thrice every year grows red, melts and bubbles up, though the rest of the year it bee concrete not ruddy, but rather of a dark colour. This Enquiry I here make being

Enquiry
made by
letter after
this liquify-
ing blood.

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weighty and worth knowing, I consult you who have lived on the place, attentively beheld the Miracle, and Therefore cannot but be so prudent in this matter of Fact as to perswade us that your Eyes were not deceived. This favour I Ask from you, What soever you Say for Truth, shall be esteemed by me à great benefit.

The Answer to this letter follows thus.

7. The Relation you have had of that stupendious Miracle every year Seen in the Sacred blood of our Lord by the People of S. Maximin, and there honoured, is no vain or lying Story, but exactly so as you have told it. . . . This therefore is to be seen upon Fryday in the Holy week (not every houre of the day) but neer Noone, about one of the Clock (the time t'is thought when our Saviour suffered) you may see, I say, that sand or earth mingled with our Redeemers Blood, (which all the rest of the year remain's thick and hard together) by little and little move it selfe, grow red, liquify, and boyle up. Now it is, that the blood having left that thicker matter in the bottom of the Vial, becomet pure, refined, Thin, like à light cloud, or subtile vapour; And first rises up to the middle Parts, then to the Top of the Vial, soon after falling down, beat's upon the sides of the glasse as it fall's, and presently ascend's again. This Motion visible to all, continues about an Hour, that time expired, it leisurely return's to its first place, colour, and state as before. And thus that sweet and pleasant Spectacle ceaseth to be seen in the Vial, but the Sight of it will ever live

*The answer
to Charles-
ter.*

live in mans Memory, while not only the Kingdom of France, but the whole world both admires and approves the Wonder. These things I write, not only as à prudent Esteemer but also as à diligent Spectator and à most faithful Witness of this Miracle, and to Authorize this my Answer for you, I here set my hand. Given at Rome in the Convent of S. Sixtus. May 20. 1641. Subscribed. Ita est, Frater Ioannes Richeome, Prior Conventus S. Sixti Ordinis Prædicatorum. The Dr has here à hard Task, for he must either prove this Religious man an Impudent Lyar, and all those innumerable Spectators of the Miracle to have had their eyes dazled, when year after year they palpably see the Motion of this Blood, or he is obliged to crave pardon for his rash and inconsiderate Writing against à manifest Truth.

8, The Objections he let's fly at this visible Work of God are meer empty words, not worth mentioning. *Our Saviours Blood* (saith he) *was never shed to shew tricks with.* Tricks Mr Dr! A most ungodly Expression, uttered without Proof in contempt of Christ, who, if the best Authors that ever wrote may gain Beliefe, hath left upon earth some quantity of his Sacred Blood to the comfort of faithful Christians, whereof more presently. He goes on. *Certainly there were never more shameful Impostures than about Reliques and Miracles in the Roman Church, whereat some of the Wiser abroad, shake their heads, and are ashamed of.* Doctor you may here justly hide your head, and be ashamed of this Talk at random, no lesse boldly spoken than coldly made out by you. Produce me but one of those called Wise men of our Church, that slight Reliques.

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No Catho-
lick Author
denies Mi-
racles, or
Reliques of
Saints.

liques, or Miracles *Authoritatively approved*, and I will either show he is no Catholick, or a very bad one like Launoy, your much esteemed Author. Next comes in the Dr's Exclamation. *Gentlemen, Religion is à grave and serious Thing, and a severe Account must be given to God of any thing we Say about it.* Sr, my Account of this Miracle is already given, I produce Ey-witnesses and most approved Authors, What have you against them? Nothing but a few vain insignificant words much to this Sense. *We magnify Miracles still, as though the People of England were as capable of being made fools, as ever, That you abhorre the Hypocrisie and fraud of our Church, which cannot be upheld, without Abusing mankind, and the most excellent Religion in the world.*

Protestancy
despicable
all over
Christianity

9. One word Mr Dr, Because you are so much upon giving Account of grave Matters, Satisfy me in this plain Question. *Which among so many different Religions call you the grave, Serious, and most Excellent one?* If you say, as I think you must, it is Protestancy, You know, Sr, and your own Judgement tell's you, that the whole Christian world look's upon it as à most despicable and contemptible Novelty. *Abysins, Gracians, Georgians, Arians, Monothelits,* laugh at the folly of your more than ridiculous Reformation. Catholicks compassionate your deplorable Fate, and never cease to wonder, that an Ingenious Nation as our English is, can be *fooled* (to use your own word) into à Beliefe of this Protestancy, which never yet did, nor shall hereafter do Good to Christian or Heathen, yet, all, forsooth, must be thought grave and serious. We seriously enquire after your Unity in Faith (the life and soul of Religion)

ligion) and you show us the gasty Spectacles of endless Divisions amongst *Protestants*, *Quakers*, *Latitudinarians*, and no man knowes who besides. *Is this fine, grave, and serious?* We demand who commissioned you to preach à Novelty never heard of before the *Libertins* broach't it, and your *Patents* are nothing but à Blanck, or white paper without Licence from God or man, to teach as you doe. *Tet all is Grave and serious.* We ask where are the indefatigable Missioners sent by you for the Conversions of Heathens and Gentils to the remotest Parts of the world, à noble Function wherein the Catholick Church only, and most justly glories? You like lazy Drones (not daring to wet à foot) sit at home, well clad, and better fed, dallying with your Wives and Children,) *Tet all must be thought Grave and serious.* Let any impartial man cast à serious thought upon our Nation one Age since, unfortunately divorced from Christ and his Church, and compare its present condition with that it once was, when Catholick Religion florished there, he is blind and besotted, who see's not à Notorious *dis-* *What ruins followed Proslavery.*
ference, and now much to the worle. More Atheistical Principles have poysoned mens hearts, more Phantastick Opinions have been vented, more Kingdoms undone, more temporal Lords deprived of their Sovereignty in Germany, France and Netherlands, more Churches overthrown, more Bishops banished, more havock made of all that Good is, more Innocent blood shed, since this new Tragical Gospel troubled Christendom, than à thousand years before had shown in time of Popery. These are evidences clearly laid forth by Brerely, whether
Grave

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Brerely
Protest. A-
pol. tract. 3
lect 2. But
chiefly in
his Preface
to the Rea-
der. As also
in a little
Book prin-
ted at Lon-
don 1653.
called Hie-
rusalem
and Babel.
The II. E-
dition.

*The Refor-
mation of
Protestants,
barbarous.*

Cor. 1. 8. 7.

Grave and pious, let the world Judge, And.
10. Here, Mr Dr, because you tell us a
severe Account must be given to God of what
we say concerning Religion, I hold with you,
and am sure, That no less severe account is to
be given of *What you* and men of your Gange
have done against it. Our Eyes (as I told you
in another Treatise) yet see the horror, and
our hearts bewail the sad *Doings* of your im-
pious and worse than barbarous Reformation.
You have turned the Ancient Bishops out of
their Sees, Religious out of their Cells, No-
bles out of their Estates, and men out of their
Wits. You have turned unity into Schism, Re-
ligion into Policy and Virtue into Hipocrisy,
You have defaced Our Churches, demolished
our Monasteries, pulled down our Altars, as
if the memory of Christ, and the Temples
where God was once worshiped, were hateful
and abominable to you. Yet contrary to all
conscience and Justice; you enjoy the Incomes,
devovre the Substance left by Ancient Catho-
licks to those only, *who said Masse, adored the
Sacrifice of the Altar, Prayed for the Dead, honou-
red Saints, and served God in the Religion called by
you Idolatry.* How can you do this without pu-
blick Scandal and open Injustice? S. Paul in
one Epistle tell's us of some much Scandalized,
when they saw others eate meat offered to Idols,
and yee Gentleman, make no Scruple to feed
upon the temporal Goods given, as you say,
by *Idolaters* (our Ancient Catholick Benefa-
ctors) to maintain Idolatry. These Goods
never (God knowes and you know well) left
to you or any of your race (by exprefs will and
Testament of the Doners entailed upon the
Ca-

Catholick Clergy and Religious) you unjustly appropriate to your Selves, And thus, forsooth, *Idolothya* Things offered to uphold Idols (such are our Images, *say you* and the blessed Sacrament we adore) relish well and please your Appetite; The Procedure, Mr Dr, is not only Scandalous to your weak Brethren, but besides, as I said now, plain Theft and open Injustice. Of this Injustice as also of all your impious Sacriledges, you are to give à strict Account before an Impartial Judge in the Vale of Jehosophat where it will appear, whether you have wronged those Bountiful long since deceased Catholicks, whose bread you eate, *For you* in drawing up this dreadful Charge against you.

II. To conclude the Point hitherto presented, Tell me, Sr, I beseech you, what is it that appears *Pious, Grave, and Serious* in this your new nothing of Protestantcy? Where are your mortified Religious, that keep strict Abstinence? and Spend their time in Prayer day and night? Where are now your retired Hermits, your Solitary Virgins, shut up in Cloisters without hope of enjoying Friends or acquaintance any more? How many have you drawn by your Protestantcy not only from Heresy to Faith, but from vice to Virtue, from à Sensual Life to Austerity, and mortification? Catholicks give you yearly, yea Monthly, à large Catalogue of such *selfe Deniers*; The Rich freely become poor, the avaricious Liberal, the Proud humble, the Impatient meek, the Secular Religious, and often quit ample Fortunes to enjoy God in à retyred Cell. These real and generous Actions the old Catholick world (and we

*Nothing in
Protestancy,
either grave
or serious.*

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we yet) highly esteemed Things Pious, Grave, and serious, as known and owned Marks of true Religion, but your Dull and barren Protestantcy yeild's no such Fruits, wherefore Erasmus cited by me in another Treatise (one of great account with you) Speak's home and pertinently. Give me the man (saith he) whom this new Gospel of à Gourmandizer hath made abstinent, or sober, of Fierce and cruel, Tractable, of an Extortioner Liberal, of an unchast Liver, continent, and I will shew many that are grown worse than they were before.

Catholique
Apology
from p. 259

The gravity
and piety of
Catholick
Religion,
laid forth by
à Person of
Honour,

12. But there is none I ever read, that with greater Energy laies forth the known Vertues (obvious to Sense) in Catholick Religion (never practized or heard of among Protestants) than that noble Person of Honour in his late incomparable Book, intituled the Catholick Apology, with à Reply &c. Reader, peruse this excellent Authors discourse directed to Dr Sill. Here (in Catholick Religion) we shall find (Saith he) great Generals and Captains (who being made sensible that after all their Victories, they were notwithstanding Cowards and Captives to their own lusts and Passions) turning presently their fury upon the new discovered Enemy, and retiring to some Desert or By-place, there to begin à Cruel combat, never to be left of till by God's assistance (for whom they fight) they become more than Conquerors. Here we shall see à delicate Courtier clad in soft Cloathing, and abounding in all excessive Imaginable, awakened on à sudden out of his Sensual Lethargy, and then instead of accustomed indulging Passion &c. We shall hear that he is become à Servant of the most Abject, and that his dwelling is in Lazarettos, Pesthouses, and the like loathsome places, no service being waved by him of Comfort, to those distressed,

fed, whether it be to dresse their stinking Wounds, or to receive their last infected breath whilst he hear's their Confessions, and prepares them for another world. What have we like this among Protestants. Here we shall see a rich Merchand adding house to house and field to field for many years, opening in the End his Eyes, and selling all he has for the reliefe of the poor and needy, To purchase that inestimable Jewel so often recommended to him by his Saviour, and so after incessant labours he laies up a certain Treasure in Heaven; where neither Moth nor Rust can Corrupt, nor Theives break through and steal. Was ever the like example Shown by Protestants? Here we shall have a lewd Lais or Messalena that own's no God but P'easeure, that dream's of nothing but Dressing, Balls, Feasting, and what may seem to satisfy her unsatiable appetite We shall have such an one, I say; Wounded to the Soul in the height of her glory, throwing into the fire her Bracelets and tinkling Ornaments &c. Nor doth this Penitent Magdalen rest thus, but taking hair-cloth for her Attire; and a sharp Discipline for her Companion, call's her selfe often to account for her past Abominations, and with bread and water, or a poor Claresses diet, dayly blesses her merciful Father, that she has time to repent. Long may you search all the Annals of Protestants, before you find but one only of these Penitent Magdalen's, whereas most certainly Catholick Religion gives in Evidence of many.

13. Our Person of Honour goes on. There is no English Traveller but will Affirme, that in any one Popish Town of our Neighborhood, as in Paris, Gant; Antwerp, Liege &c. there is more Praying, more Receiving more Fasting, more Watching, more Almes-giving, more visiting of Prisoners, mo-

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re exposing in time of Infection, and in short more of any thing els, that either Revelation or reason call's Piety, than in all the Protestant Countries they ever saw in their lives. Yet more. Did ever any of those sublime Wits (here the Noble Person alludes to the very Poets of Dr Stillingfleet's own Religion) When they are to represent à Holy and heavenly man speak of à Minister, or bring him on the Stage? No certainly. 'Tis his part to be there if they intend to make the Auditors merry; But vvhen they expresse Sanctity and devotion in its greatest Lustre, vve then hear of nothing but of Ancorits, of Hermits, of Capucins, of Carthusians, or some such mortified Religious men, all great Strangers to Protestant Religion, however Dr Still. will, forsooth, have this Dull stupified Protestancy to be thought à serious Business, and Popery (God wot) à hindrance to Good life; That is, when Monarks and Princes quitted their Crowns and Scepters to live in à poor little Cell, when Emperesses and Queens exchanged their Palaces contenting themselves with an humble private Oratory; These and the like Heroick admirable examples of Vertue, are in the Dr's opinion to be look't on as hindrances to à Good life. Now since the Dr will have Popery so destructive (add's this Person of Honour) and his Religion so conducing to good life, I desie him to show one Conversion or Mortification in his Church, that would move the least Wonder in any one, Whereas the Primitive Christians struck the very Infidels with admiration by their Heroique and pious Actions, most of which have been equal'd in every Age by their Catholick Successors, and sometimes Outdone.

14. Thus and much more the Person of Honour, once à University man, whose Wit,
I am

I am sure, and most excellent natural Abilities fully reach as high as the very best the De can glory in, and should we mention the known Improvement gained by his great Travels &c. we may with modesty say, there is no more comparison between the Dr and this noble Ad-
 versary, than between à Owl close in an Juy bush and à Soaring Eagle, that sees what's done in other Nations. All the Dr can reply for his Protestancy when we produce these Evidences of Mortification, and contempt of the world in Popery, comes at last to this (so some have pleaded) that the Protestants mortification and contempt of earthly things is, forsooth all *Inward*, lives in Souls, though not seen *outwardly*. This pritty Shift remind's me of à pleasant Story related not many years since. A Virtuous simple man, I knew well, lent his horse fat and in Good case to one that borrowed him for à Journey of nine or ten dayes, the poor horse returned to his Master, quite changed was very lean, little remaining but Skin and bone. The Owner much wondring at the Change Askt how his horse became so meager? O said the Traveller, Si, though the poor beast *outwardly* appear's. as you see, very thin and starved, yet he is fat, and well to passe *Within*. The Story (whether true or no import's little) well expresses our Protestants Mortification and Vertues kept (from appearing) within dores, though our saviour command's quite Contrary. *Sic luceat lux vestra &c.* Let your light so shine before men, that they may see your Good Works, and glorify your Father who is in Heaven. A Duncce may defend his Duncery, and the most griping Uferrer in

The great natural Talents, and abilities of this Person of Honour.

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the world his Liberality, if the one by saying he is learned *Within*, and the other *interiourly* liberal, may serve the Turn.

Observations upon the Answer page 125.

Page 125.

Grounds of the contempt of the Clergy page 69.

15. In à word, Reader, summon up the very most or best that beares à Semblance of Religion amongst Protestants, it amount's only to much Vain and Idle talk now and then bawl'd out on Sundayes, whereof you have Instances Good store in those late Books Written by one that want's neither Wit nor Judgement, I mean that Ingenious Author of the *Contempt of the Clergy*. One, saith he, preaches of Christ and tells his Hearers; *That Christ was the Christ, that vve must lay out for Christ, close vvith Christ, rest, and lean, rolc, tosse, tumble and vvallovv on Christ &c.* Another preaches of Meditation, and makes great Discoveries. *Meditation is like chevvng of the cud, like climbing up into à tree, like digging Spiritual gold out of the Mine of the Promises, like the Selvidge vvhich keeps the Cloth from ravelling, like à Hammer that drives the nail to the head, like going to Plough, like à Gun full of povvder, with much more.* A third takes for his Text. *But his delight is in the Lavv of the Lord*, and gravely observes an Emphasis in every word, and that the first Word, *But*, is à *But* indeed, or à Hogs-head full of Spiritual wine, he will broach it, tast à little, and then proceed, *But* I leave him to his broaching and tasting, and must tell you briefly of à fourth great Preacher, who taking that of Gen. 42. 2. *And one told Iacob, and said, Behold thy Son Ioseph cometh to thee*, presently made it out, *that his Text vvvas à spiritual Dyal, for here, saith he, are tyvelve vvords vvwhich represent the tyvelve hours, and the vvord (Behold) is the hand of the Dyal that point's*

at every vvord in the Text. Nowv as it must needs be one of the clock, before it can be two or three, So this Bawler will handle this first word And, (a small Particle,) but small things saith he, are not to be dispised. Matt. 18. 10. Take heed you dispise not one of these little ones. For this, AND, is as the Tacks and loops amongst the Curtains of the Tabernacle, the loops did couple the Curtains, So this, AND, being put into the loops of the vvords immediatly before, doth couple the Text to the foregoing Verse, and serves them close together. To tell you more of this stuff; how Souls ought constantly to gape after the Lord, even as Oysters gape, how they are laid à bleaching, or how the Sun of Justice (CHRIST) passed through the Twelve Signs of the Zodiack to vvit-ten them, would be no less ridiculous and sportive to the Reader, than these rare gifted mens Sermons were to their Heares, yet Gentlemen, saith the Dr, our Religion is à grave and serious thing, and à severe account must be given to God of any thing, yve say about it. If what is here briefly hinted, be grave and not in à high measure Comical, all Notion of gravity is lost with me.

Some Preachers ridiculous.

Others Worse.

16. It will, I know, be replied. The most of the English Clergy preach not thus. Very true, for many do it much worse. Such are those who after à halfe years hammering on à Sermon, briskly mount the Pulpit as if it came by Inspiration, and thunder out little but hard Greek words, and Vengeance against the Pope and Popery, who with one houres Breath, idly spent, thought to Preach down twenty old Catholick Positions by à pretty Twirl, or estoons saying in Greek. From the Beginning it vvvas not so. Such are those who more preach Themselves, than Christ Crucified. That is, seed the

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Heb. 4. 12

Hypocrisy
Scandalizes,

Phanſy with à Gingle of words choicely laid together, but touch no hearts; Theſe they leave as cold and frozen as the Stones they ſtand on, yet all muſt be thought grave and ſerious, Though the *Apoſtle tells us, that the Word of God is lively and forcing, reaches to the Diviſion of the Soul, and Spirit &c.* Such finally are thoſe, whom the Goſpel boldly rebuk's. *Dicunt ſed non faciunt* talk on, but blaſt all That's ſaid, in doing quite Contrary. I have both heard and read of no mean Clergy man amongſt Proteſtants, who upon Proofs taken out of Scripture and Fathers, ſhewed that Abſtinenſe from fleſh on Dayes appointed, ought to be obſerved, yet the very next Fryday no (*Chriſtmaſs day*) was found by à Friend with à good Capon and ſome Partridges before him. The Divine after à little Pauſe ſaid, Sr, let not this Scandalize you, for you know Fasting and Abſtinenſe, are only Selfe denials. In reallity there is nothing I love like fiſh, and therefore to chek the luſt of my Appetite, I am content vvith theſe fevv Birds. What's this, but Saying and not Doing, in à word plain fraud and Hypocriſie, Thoſe evils Dr Scill. pretend's to abhor? Would he did ſo ſeriously, but all is not Gold that Gliſters, for what we often read proves too often true, *Sunt multa ſucis illita que luce purgentur tua.* Much that naught is, and rotten at the root, lies under à fair Outſide of foul VVorks, which God at laſt diſcovers.

17. Mr Dr, did our Catholick Divines either Preach, or do like theſe, They would become hatefull but (Thanks be to God) all is Contrary. One preaches every day in Lent, and as occaſion falls out highly commend's, and piously exhorts to obſerve that Duty of à long Abſtinenſe. But is here all? No

To perswade the more efficaciously by good Example he abstain's himselfe from Flesh, not only during the time of Lent, but *some*, the whole year long, yea all the dayes of their life. Such men I know. Have you, Mr Dr, any that Preach and do like them? Have you any that undertake à whole Advent, when by reason of the approaching Feast of Christ's Sacred Nativity, every Orator has occasion to lay forth the Poverty, and Obedience, of our Infant God? Our Preachers do this with great Benefit to their Hearers, and work strongly upon hearts, by good Example, by real deeds, and laudable Effects. They insist much upon the Contempt of the world, and in good earnest contemn it, using nothing as their own. They preach Christ's Poverty and practise it, their Cloths, Diet, Lodging (delpicable in your eyes,) are so poor, that in case they reach to what is necessary for life, 'Tis enough and deemed Plenty, And their Obedience is so riged, that notwithstanding the Eminent parts wherewith God has endued many, They cannot see à Friend, or stir à foot abroad, but with leave given by Superiours. Add hereunto their many other Laborious Employments, as is the due attending Penitents upon Sundayes and Holydayes, their frequent visiting the sick; Though called on at Midnight, no delay made, they run in the cold of Winter, And, which may be an eternal Confusion to your uncharitable Lazy lives in England, if à Plague or great Mortality by God's permission seize upon à Town or City, These very men willingly Hazard health, and life, and no few of my acquaintance, have dyed in that hot Service. This, Sr, is to Say and Doe, and I ho-

In what
manner our
Catholics
preach.

They practise
few as they
preach.

pe both Grave and serious. If you have any Thing like it Speak out, and shame us, otherwise to Tell us; Gentlemen, Religion is a grave and serious Thing, & hile you show us no real effects of Gravity, but These and the like barren Negatives. No Austerity, no interiour Mortification, no Fasting, No converting of Souls to the better, No practise of Poverty, No strict Obedience, No quitting your Beds to visit the sick, No assisting the infected, and which undoes all, nothing like à Miracle amongst you, neither when you began your new Whinley, of Reformation or ever since. To talk i say, as you do of Gravematters without grave Substance, is meer Hypocrisie, à Canting Language, odious and offensive to God and man. Thus much of à short Digression, it remain's that we solve some Objections proposed against the Miraculous Vial at S. Maximins.

More of the Miraculous Vial.

*Holy Reliques defended. Of
Dr Launoys Virulency.*

Dr Still.
page 474.

18. Dr Still. Object's first. *If we must believe S. Mary Magdalen's Vial*, why may we not as well admit the rest of your Church Reliques, for example, the Foreskin of Christ, which as Cardinal Tolet saith, hath wrought great Miracles at Calcata in Italy, and yet Ferrandus tell's us that Germany, Flanders, Lorain, and France boast of having it? Answ. Where we have the like Authority for other Reliques, as for this of the liquifying Vial, we prudently yeild the like assent upon humane Faith, and therefore own what

what grave Authors Write of the Sacred Prepuce. Viz. That as Ferrandus witnesses, *the Blessed Virgin à little before her Assumption*, committed that Relique to S. John with some of our Saviours precious Blood ' which She sorrowful Mother, when her Son was taken down from the Crosse, carefully gathered out of the Wounds of his Crucified Body. And shall we call this into doubt saith Ferrandus, when the Queen of Heaven in after Ages gave Assurance of it to S. Brigit, yet living upon earth? The Dr replies not at all to this Authority but only frigidly Saies, it were Good to understand where the Prepuce is? It would, Sr, be likewise Good to understand where your Protestancy was two or three Ages since, make you but thus much out upon any Revelation imparted to S. Brigit, We will yeild it once à Being in the world, yea and more, à longer Continuance; But never yet could you or any say, where or in what place it was. The Sacred Prepuce Mr Dr once committed to S. John, cannot while so many lay claim to it, be supposed lost. In case some be mistaken in judging they have it, and have it not, the Errour arising out of invincible Ignorance, is pardonable, and in Justice not imputable. O but Saies our Dr, The same worship is given to all those places where its thought to be, And, (as he pleases to Suppose) Miracles likewise equally wrought there. Answ. Where God vouchsafes to work true Miracles by that Relique, there I say it is, and therefore will sooner grant it multiplyed by Divine Power in many places, than unreasonably dare to deny the Miracles. I know Ferrandus solves the Difficulty another way, and thinks those several Pre-

Ferrand.
lib. I. Disq.
Reliq.
sect. I.

S. Brigit
Revel. 6.

Why the sacred Prepuce cannot be supposed lost?

Ferrand. lib.
1. c. 2. sect. 2.

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puces are only so many divided Parts of the Umbelical Reins, yet preserved in Italy and other Countries; But I willingly wave this Authors long discourse, and in lieu of it Propose a second Objection.

Athanas.
Lib de Pas-
sione Ima-
ginis Do-
mini.

Bellar. de
Ecc Scrip.
Anno 340.
S. Athan.

19. S. Athanasius cited in the 2. Nicene Synode seem's to assert, that no other Flesh or blood of our Saviour remain's now on earth, besides that in the Holy Eucharist. I wonder the Dr makes use of these words, because as Quoted by him, they necessarily prove the Blood in the Blessed Sacrament to be truly and really Christ's Sacred Blood, For if none really remain on earth but that in the Holy Eucharist, that most certainly is Supposed to be the true real Blood of our Saviour; So if any truly say, none is in the house but *Peter*, the Assertion necessarily implies *Peter* to be there. Briefly; Cardinal Bellarmine Answer's, that the Book cited is not held the Work of the Ancient Athanasius, but of some other Author much later. Again, Saith he, the late Quoted words are not all extant in the Greek Copy of the Nicene Council nor recorded in the Version of Anastasius Bibliothecarius, Therefore seem an Addition foisted in by some, after the debate had before Pope *Pius* the second, concerning the Sacred Blood of Christ. Moreover saith Bellarmine, to Assert that none of our Saviours Blood remain's on earth besides that in the Holy Eucharist, contradict's the Tradition of the Church of Mantua, which glories in preserving part of the Blood, which truly issued out of our Saviours Side, and Pope Leo the third, (then) eight hundred years past, declared it to be so, who as many French Writers recount, went at the Instance of

ce of Charles the Great to Mantua, with Intention to be informed of the Truth, as likewise of the Miracles wrought there by Virtue of that precious Treasure, where the Pope receiving full Satisfaction, approved all by a special Bull as Baronius cited by Bellar. witnesses. For a Conclusion of this whole matter Bellar. quotes Matthew Paris who Saies, that the Patriarch of Hierusalem sent to Henry the third King of England a little Vial containing a rich Present, the Very true Blood of our Saviour, which was received with great joy and Veneration all England over. Our Catholick Bishops then preaching in their several Districts, highly esteemed the Gift, and shewed of what worth it was, with much Zeal and fervour.

20. Ferrandus Quots these words out of Pope Pius his Bull. *Veritati fidei &c.* It is no way against Faith to affirm, that our Saviour in memory of his Sacred Passion left here on earth some parts of his own precious Blood, whereunto, (besides Leo the third) two other Popes Sixtus the Fourth, and Julius the Second accord with a whole Legion of Catholick Divines, saith Ferrandus. The Testimony also of Euthymius in his Confutation of the Ismaëlits or Saracens is here most memorable. *Non umbram Christi &c.* The Blood, saith he, which ran down from the Body of our Crucified Saviour, proves, that we have not a bare Shadow or Semblance of Christ, but Christ really Crucified in mortal Flesh; This Blood is yet kept amongst Christians, and visibly boyling up, cures many Diseases, and that it is our Redeemers Blood, most clear and uncontestable Miracles make manifest. I hope These few Authorities and many more alledgeable, may happily teach the Dr to rule his

Baron.
tom 9 ann.
804 Parisiens.
in Henrico 3.
Rege Angliæ p. 717.

Ferran.
sect. 1.

Euth. Monachus Zingabemus in confut. Sectæ Saracenicæ.

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his Tongue better, and to Surceale from his roaring out against our abusing Mankind with *Vials*, and turning the most *Holy Religion in the world* into à meer *Shew* and *Ceremony*. Meer empty and peevish words, void of weight, and all shadow of Reason.

21. A third Objection. *All the Blood of our Saviour Shed in his Sacred Passion was as many hold, reassumed at his Resurrection, Answerable to an old Maxim. Quod semel assumpsit non demisit.* The Dr to his shame blindly stumbles upon the Difficulty, after he had (as it seem's) read Ferrandus his clear Solutions, but was willing to conceal what he would not have à Reader know. Briefly; None Saith Ferrandus, can Assert that our Saviour reassumed all the Parts of matter added to his Sacred Body by continual Nutrition, without making it of à monstrous Bignesse, yet those particles once were united to his Divine Person, though never reassumed, Why Therefore may we not Say, that as our Redeemer left on the one side great Quantity of his Blood as à Testimony of his dear Affection to Mortals, who reverently preserve it; so on the other, when he rose from death He resumed so much Vital Blood (perhaps, saith Ferrandus, taken from some other matter) as was sufficient to constitute his Glorious Body in à perfect State of Immortality. Again, were it needful, Why might we not assert, that, that copious torrent of Blood which fell from Christ in his bitter Passion, remain's yet Hypostatically United to the Divine Person? His dead Body lying in the Grave retained still, (all confesse) the Hypostatical union, and so did his glorious Soul in Lymbo, Though all that time far distant from the Body.

In

Ferran. cited sect. 7.

The Dr may think this Doctrin Strange But that's no matter. Let him read Divines.

In like manner, that precious Blood which plentifully gushed out of his Veins, may, to verify that Maximin both be reassumed, and yet still remain on earth in Mantua, in S. Maximins Church with the Xantons alio, and some other Parts of Europe. And thus the Divine Blood now shut up in our Saviours Body in Heaven And here on earth in the Blessed Sacrament, may without Prejudice to Faith, be thought Individually the very same, yea (and were this certainly known) adored likewise with Latria, or Divine worship. I am Sure the Doctrin is held sound by the learned Gregory de Valencia, and maintained by many other great Divines.

22. Yet Ferrandus Cited. §. *Addo Sudorem.* Valentini 3
 Pondering that Passage in S. Luke. *And his sweat* P. Disp. 1.
became like drops of blood trickling down to the ground, quest 5.
 curiously observes, that the Greek word punct. 1.
 ὀρόμενοι, properly signifies grumos αἵματος & Ka- Lucæ 22.
 ταβαινοντες, that is concrete, or little clotted v. 44.
 Balls of Blood, which condensed by the Cold of the night, trickled down in that Agony, And however mixt with earth, were afterward gathered up by careful hands, though the Dr simply tells us, S. Magdalen had no time at our Saviours Passion to do that service to her Lord and Master. Now these very Particles, or precious drops may well augment that Treasure, whereunto so many lay claim, and prudently Judge, they yet have in keeping some Quantity of our Saviours sacred Blood. And truly, when, no meaner a man than Pope Clement the V. earnestly solicited Henry Bishop of Claremont, to have but a small Portion of our Saviours Blood sent him (then in that Bishops custody) This fact alone, recounted by Ferrandus,

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dus, Showes (methinks) what high esteem the greatest Prelate upon earth had of that highly valuable Treasure.

Lib. 1. c. 2. 23. It is Strange to see what flight Stuffe fol-
 it et. 3 § la- lowes in the Dr. When Ferrandus Proves out
 crymas. of excellent Authors, that our Saviours Teares
 (perhaps more copiously Shed than those of the
 Pœnitent woman Luke 7. 37.) are yet preserved
 in France, and moreover Showes out of Anti-
 quity, that Teares have been kept very long.
 The Dr Medles not with his Proofs, but won-
 ders at the matter, and thinks it à *pretty compe-*
tent Miracle, that teares should last so long. Again,
 when he Assures us upon undeniable Authority,
 that some Locks of our Saviours hair, some parts
 of his swadling bands, with his Seamless Coat
 (Reliques easily kept without Corruption,) are
 yet in being, and tell's us where, and in what places,
 The Dr still wondring Answers no Authority,
 Lib. 1. c. 2. *But jeers at all.* Lastly when he makes it
 few.unica. clearly out, that à considerable quantity of the
 Blessed Virgins milk (naturally more liable to
 corruption than hair or cloths) continues yet
 preserved with great Reverence in Judea, Italy,
 Spain, and France, the Dr got into à Jocular
 humour, laughs at the Author, but finding his
 Reasons and Arguments too hard, very wisely
 as his fashion is, waves them, in à word replies
 to none.

24. Here is one attested by as grave Authors
 as ever wrote, and well wroth the Readers know-
 ledge. In the time of Baldwin King of Hieru-
 salem, à meer handful of Christians, Three
 thousand in number and no more, totally rou-
 ted and overthrew fourty thousand Saracens.
 If you Ask how the Victors came armed? Ba-
 ronius,

Baronius, Robertus à Monte, Marianus Siculus, and other Writers Answer. The Patriarch carried our Saviours Ensign, or the Banner of the Holy Crosse, an other great Prelate à Lance, And lastly the then Bishop of Bethlem marched on, bearing before him some Quantity of the Virgins Milk, enclosed in à little Pyx of Gold. To these, armed with sacred Reliques, God gave that known and most signal Victory. Joannes Mariana, à man of great repute for Learning and Judgement, recount's how nobly Lewis, the most Christian King of France, enriched the Cathedral Church at Toledo with most precious Reliques, to this day carefully preserved in the Holy Sanctuary of that Church, together with the Kings own Authentick letter. The Substance whereof set down by Mariana is, as followes.

Baron.to.
12. ad ann.
1124. A
monte Ap-
pend. ad
cron Sigl.
anno eo-
dem Mari.
Sicu. lib. 5.
Rerum
Hisp.
Joan. Ma-
riana lib. 13
De reb.
Hisp. cap 8

25. ' Lewis by the grace of God King of the French, sends Greeting to his beloved the Canons and the whole Clergy of the Church of Toledo. We desirous to gratify you with à Present of great Value, moved thereunto by the earnest Petition of John our Venerable Archbishop of Toledo, have taken out of our own Sanctuary choise and selected Reliques, which were sent us from Constantinople, and freely bequeath them to you. Viz. Some of the wood of our Saviours Sacred Crosse, with one of the Thorns which crowned his blessed head, some Quantity also of the Milk of the ever blessed Virgin Mary, parts likewise of the purple Garment, wherewith our Saviour was clothed, as also of that Linnen which he girded about him at the washing of the Apostles feet, and some of the Sindon wherein his Sa-

King Lewis
his letter to
the Canons
of Toledo

'cred

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'cred Body ; when it lay in the Holy Sepulchre,
'was wrapped. We Therefore ask and require
'in our Lord Jesus, that you receive and con-
'serve these Holy Relicks with all due respect
'and Reverence in your Church, That you be of-
'ten mindful of me in your dayly Sacrifices,
'and devout Prayers. Given at Estamps Anno
'1248. May the 8. th Thus that pious and
most Christian King, whose high esteem of
Holy Reliques, and amongst the rest of the
Virgins Milk yet preserved ; sufficiently, me-
thinks ; Check's the Dr's boldnes, when he
rashly tell's us without any semblance of Proof.

Dr Still.

Page 484.

*There can be no sufficient credibility in the Testimony gi-
ven to the Reliques of the Roman Church.* There
are, Dr, already most credible Testimonies
produced, *Ergo they can be given* And are so pes-
swasive to our Intent, that no Foolhardy Spirit
of incredulity amongst you, whereby you would
fain obliterate all memory of our Saviour, (be-
sides à little bare talking of him) shall ever aba-
te, or Discredit, while humane Faith is in the
world.

Page 485.

26. The Dr in the next place return's once
more to the Vial at S. Maximins and hopes with
another throw to break it in pieces. *This Vial,*
saith he, *is supposed to be of S. Mary Magdalen's own*
bringing into France, and its worth the while to know
how it came thither? Answ. It is well worth the
while (when to purpose) to write whole
Volumes, as have been Written upon this sub-
ject, Sure all are not to the purpose ; for I find
no little Confusion among Authors, though
no one I ever yet read, Opposes what I for-
merly asserted, and still defend, as à Truth.
Viz. That at S. Maximins in France there is
à Mi

à Miraculous Vial, called by the name of S. Mary Magdalen's, which Liquifyes and boyls up every year seen by thousands, and owned the whole world over, an undeniable Miracle. This Mr Dr, (the only Thing I insisted upon) page 478. you shamefully wave, and neither grant, nor plainly deny, well content to cheat your Reader with à few dull dark words of Miracles done in corners, and shewed to ignorant People, who have no skill in Opticks, nor Iudgement to difference the boyling up of à thing from à natural cause, and by à Miracle. What's here but one witlesse Calumny after another? Have all, who for so many Ages have Shown the Vial to others, practized (like Rogues and Impostors) False dealing, or Legerdemain? Were there never any Spectators all this vast while judicious enough, to discern between juggling with an Optick (if yet such à juggling be possible) and the real boyling up of concrete Blood? But above all, Mr Dr Satisfy my Curiosity in one doubt, Point me out that natural Cause, whereby Blood mingled and congealed with earth, boyles up upon good Friday in the Holy week at such à precise Nothing in nature can cause congealed blood to boyle up at such an hour on good Friday. houre, and you will show your selfe more skillful in Nature than ever Aristotle was. There goes à pretty story of Galen the Physician, who once meeting with S. Mary Magdalen understood by Her, that Christ restored sight to one born blind; If so, replied Galen; Christ knew well the Virtue of mettals fetcht out of the veines of the earth. No sooner, Sr, shall you find out the Natural cause of the boyling of this Blood, but Galen will be ready with his Minoral that cured the blind mans Eyes; which is to say never. Yet upon this fourth, and the now mentioned

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Calumnies, you vainly exhort. For Truths sake, if your Church hath such Miracles as Christ and his Apostles had, never send us to Loreto, or Compostella, or *S. Maximins* in France.

27. Thus much noted concerning the true State of the Question between the Dr and me, which is whether there be such a Miraculous Vial at *S. Maximins*, we might were we minded to Write, as I said Volumes, further enquire how it came thither, whereof I shall give some few hints leaving the Decision of the whole matter to Authors, who have largely handled this difficulty.

Launoy de
commen-
titio, Laz:
Maxim:
Mariz, &
Martha, in
Provinciam
appalsu.
Dr Still:
page 486

28. Joannes Launoy, a learned Dr of the Sorborn, saith our Dr, hath proved in a set Discourse that for a thousand years after Christ, it was the constant Tradition of the Greek and Latin Church that Lazarus, Martha, and Magdalen all dyed in the Eastern parts, and not a word of Maximinus, and that the whole Story is taken out of a fabulous Book pretended to be Written by Marcella the Servant to Martha in the Hebrew tongue, translated by one Synthes into Latin. Hence followes a grosse Forgery not only in the whole Story of these Saints coming into Provence, But this is also consequent, as Launoy and the Dr pretend, That the fourth and fifth Lesson in the present Roman Breviary, of *S. Martha* are meer Fables, unworthy to be registred, and so likewise is all, that Vincentius Bellovacensis recount's of this Subject, out of the Gests of *S. Mary Magdalen*, of Lazarus, and that whole Holy Company.

Vincen: spe
cu: tom 4:
Hisor: lib:
9: cap: 94:
95: and mo-
re in the
ensuing
Chapters:

29. Courteous Reader, Note in the first place the fraud of Dr Still. who guilfully Seem's to content you with relating a Story by halves.

He

He tell's you indeed what Launoy Saith; without the least mention of three other grave Authors who have made it their work, to refute Launoy. This Dr Scill. could not be ignorant of, if he ever read Launoy. One is, Joannes Baptista Guesnay; otherwise called Peter Henry, in his Elaborate Annals printed at Lyons. Anno 1657. Towards the End of this Tome you will find the Authors close Observations, made upon a Decree set forth by the Supream Senate of Aix against Launoy, implying a full Condemnation of all he has Written against the Arrival of S. Mary Magdalen at Marseils, calling it false, impious, and pernicious Doctrine, and finally commanding, that his Writings be suppressed, that no Stationer sell them, nor any read Them, for the future. All this was done upon long Deliberation and consultation had with the most learned of the University at Aix. John Launoys second Antagonist is Monsieur Denys de la Saint Baume in a French Treatise, entitled. *Le Triomphe de la Magdalaine en la creance & veneration des ses Saintes Reliques en Provence, suivie & embrassée par toutes les Nations du Monde &c.* The last Adversary Launoy meets with upon this Subject is Theophilus Raynaudus, *potens opere & Sermone*, one that can both Write and speak home, when justly provoked, and occasion requires. As it is not, saith Raynaudus, citing Irenæus, necessary for any to drink up the whole Ocean, to know whether that Water be salt, so it is needless to cloy you with too much of John Launoy's Elucidations, a taste only of them, rudely digested by this turbulent and seditious man's VVit born to make discord in the world, will be enough. Thus Raynaudus.

The Dr's
frauds

Guesnay
Annal: five
Masilla,
Gentilis, &
Christian:

Denys
Gentil-
homme
Provançal,
second
Edition.

Raynaudi
Polemica.
Tom. 18.
sub Titulo
Hercules
Commo-
dianus. pa-
ge 332.

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Se Rayn.
quæſito 1.

Rayn. quæ-
ſito 2.

Rayn. quæ-
ſito 3.

Rayn. quæ-
ſito 4.

*Launoy's
boldneſſe.*

30. *Have you ever heard*, ſaith Launoy, of old women ſitting by the fire ſide in a long winters night, and telling Tales? No better is the Story of Mary Magdalen and Martha recounted in the Roman Breviary. Again, As Dr Still. ſlights the Relation of S. Mary Magdalen's preaching to the People at Marſeils, becauſe, forſooth, S. Paul allowes not a woman to preach, ſo Dr Launoy deeply reproveth the Roman Martyrologe 15. Decemb. where we read that *S. Chriſtiana* a Setvant woman preached to the Iberians and converted many to Chriſt. Raynaudus tells you how this frontleſs man Oppoſes no leſſe than twenty Popes, who approved the Reliques at S. Maximins Church, Saying they all erred and were filthily deluded by the Dominicans groſſe Lyes and Impoſtures. Launoy's unworthy dealing with general Councils, chiefly the Councils of Florence and Trent, you have laid forth by the ſame Author. Of his vilifying Saints Canonized by the Church, ſe Raynaudus cited, where he calls S. Antoninus Arch-Biſhop of Florence, *pecus & mulus*, a beaſt, ſheep, or Mule, as you Pleaſe. Speaking of S. Lewis the IX. the Gem of Kings, who devoutly came to viſit the Solitary place called the Holy *Balm* where Bleſſed Magdalen retyred herſelfe in the height of Contemplation. *ſic*, ſaith Launoy, *Mendax fama incepit*. Thus the lowd Lye of Magdalen began, impoſed on the too credulous King by the Dominicans. Whoever deſires more of Launoy's ſiding with Hereticks, of his high contempt of Religious Orders approved by the Church, of his groſſe undervaluing Baronius, Caniſius, Lorinus and other more learned than himſelfe, may pleaſe to Peruſe Raynaudus in the following *Quæries*.

31. Yet halfe is not said of Launoys virulent Spirit, who accounts all, *lying Impostors, petulant Scythians, Divulgers of old wives fables, sellers of Trifles*, that dissent from his perverse and crooked Judgement, in so much that the Censure of Julian the Apostata fits him right. No *Savage beasts seem more deadly Enemies to man, than some Christians are in their Writings against Christians*, whom they seek not only to Torment, but if possible, to tear in pieces. And thus much of John Launoy, our Dr. Still. learned Sorbon Dr., as like to like, as an Egg to an Egg, Launoy worse in this, that he bears the name of Catholick, whether really so, is best known by his Writings.

*Launoy's
strange con-
tempt of
Authors.*

32. Who desires more of this Subject may please to Peruse the two Authors already cited, *Ioannes Gue'ny, and Monsieur Denys*, Both goe hand in hand together, build upon the same Foundations, and dissolve Launoys Arguments much after the same manner. Their Assertion is, That S. Mary Magdalen, Lazarus, Martha, and S. Maximin arrived, as you have heard, at Provence in France, where Blessed Magdalen dyed. One Proof hereof is taken from a never interrupted Tradition, received not only in France, but all over Italy, Germany, Spain and Rome also, And it seem's hard that a Consent so Universal should be grounded on a Fable. The general Approbation of Popes yeilds a second and most convincing Proof. You may reckon, saith Monsieur Denys, in the *Bullarium* of S. Victor at Marseils, and the Monastery of the Holy Order of Preachers at S. Maximins 28. Popes that by several Bulls have approved the Reliques in those places,

*28. Popes
have appro-
ved the Re-
liques at S.
Maximins.*

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and some in exprefs Terms honour them by the name of Blessed Magdalen's Reliques. Boniface the VIII. Charles the second King of Sicily and Count of Provence, speaking of S. Maximin's Church, plainly Say That S. Mary Magdalen's Body lies buried there. Pope Benedict the XI. uses the like expression in his Bull. *In qua quiescit corpus Maria Magdalena.* Et apres, saith Denys, nommant *La Sainte Baume*, makes mention of a Holy Grot or Cave, where the Saint lived a Penitential life. The work would be long for my short Discourse to name other Popes recounted by Denys upon this matter, Please yet to know, that Clement the VII. coming to Marseils, would not return to Italy before he had done his Devotion to S. Magdalen's Holy Cave, and the Church of S. Maximin, where he said Masse, and imparted an Indulgence to all those who upon the day of her departure out of this life, and her Translation the 16. of June, should visit the said Church of S. Maximin. This great Prelate moreover desires, That the Church of S. Maximin where the Head of S. Mary Magdalen is seen upon the high Altar, (and we, saith the Pope, Celebrated Divine Masse) be frequented with all due respect and Honour. Gregory the XI. who removed the See Apostolick from Avignon to Rome, enriched S. Maximin's Church with great Gifts, before his return to Italy. Benedict the XIII. in time of the Schism, visited S. Mary Magdalen's Holy Cave, and the Church of S. Maximin, said Masse there, which done he gave an Indulgence annexed to the day of the Saints Translation, to Friday also in the Holy week when the Miraculous Vial visibly liquifies and boyls up,

Denys pag.
to n. 18. at
these
words.
La cinquieme.
L'Authentic
&c.

up, as is already noted. I am forced to omit much collected by this industrious Author, who exactly point's at the year, the day of every Bull, and Visits made by these now named, and other Popes there mentioned; Whence he concludes upon those clear matters of Fact, That the Reliques preserved at S. Maximin's are the true and Authentique Reliques of S. Mary Magdalen. Now if so many Popes have both revered and approved these Reliques you must either rashly impeach them of Oversight and knavery in their approving Fables for Truths, or ought prudently to acquiesce in their Judgement with the rest of the Christian world. Num. 19.

33. A third Proof is taken from many Synodes and Provincial Councils held in France, where the fore mentioned Reliques have been approved, And S. Cæsarius Archbishop of Arles at the Instance of Theoderick Count of Narbon and Provence presided, after that Prince had built à Monastery of Canon Regulars at Pinance, and Nobly enriched it with the Reliques of S. Mary Magdalen. Monsieur Denys mentions other Synodes. His 4. Proof is deduced from many Martyrologes extant in France, That of S. Francis his Holy Order, has these express words: *Decimo Calend. Augusti: At Marseils, The birth day of S. Mary Magdalen, who after Christ's Ascension cast into à Bark, was by Divine help carried into France, and there made à happy End.* See more of this Subject at the number here cited. A fift Proof is taken from Signal great and most evident Miracles wrought at S. Maximins by the Intercession of S. Mary Magdalen. The blind have received their sight, the stark deaf their hearing, Another Proof taken from Provincial Councils. Denys num. 20.

Num. 22.

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the Lame their Limbs, the dumb their Speech, and incurable maladies have by God's Assistance been cured in that Holy place. See Denys cited. A Sixth Proof, this Author calls the *Magdalen's Triumph*, exhibited not only in Provence But all Nations over, as appear's by the Honour which the greatest Persons in the world have given and still give to S. Magdalen's Holy Reliques at S. Maximins. See a large Catalogue of powerful Kings, and Princes, of Queens, Dukes and Dutcheses, of Cardinals and Prelates, that have gone on Pilgrimage to these Holy Reliques, and honoured the place, where they are, with most rich and noble Presents. It is also memorable what my Author Writes of the People within the Territory of Arles accustomed upon Thursday in the Holy week after their Visiting the Parish Church, and Two little Chapels, To repair to the sea side, where prostrate on their Knees, They offer up their Prayers, and Thanks to God for his careful Providence had over the little Bark that conveyed the Saints Magdalen, and Martha, with the rest to their Coast where they safely landed. This Custom has been ever since They arrived, and the Continuance of it from Age to Age, handed down by Constant Tradition, seem's a convincing Proof, while no man can Show it began in any latter Century.

Num. 26.

Num. 27.

Num. 14.

People yearly repair to the Seaside, and thank God for the happy arrival of the Saints.

34. Hence we Discourse. If Popes, Kings, Princes and Prelates, if whole multitudes of People rich and poor, noble and ignoble account, as we have heard, the arrival of these Saints to Marseils an undoubted Verity; if all still reverence Blessed Magdalen's Reliques; if several Synodes assembled consisting of most
Virtuous

Virtuous and learned Prelates, have approved them; if they remain still recorded in many Martyrologies. If finally Almighty God hath declared for S. Magdalen and her Reliques by his own clear Signs from Heaven, *unquestionable Miracles*. If these particulars, *I say*, be manifestly made out, long may Mr John Launoy and his weak Partizan Dr Still. attempt to Eclypse the Magdalen's glory, but in vain, Whilst She and the other Saints now mentioned, live renowned in all Vertuous minds to the great Confusion of Hereticks. Thus you have, Courteous Reader, some part of S. Mary Magdalen's Triumph here Epitomized, more largely set forth in the Authors quoted.

35. For as much as concern's the Sorbon Paris print: Dr's Objections tediously Spun out in à whole 1659. Book, it is sufficient, that I, who only Defend the boyling up of that Blood in à Vial at S. Maximins, remit you to the Authors cited, F. John Guesnay and Monsieur Denys. Monsieur Launoy Saies first without any regard to ancient Tradition, that the whole Story of Blessed Magdalen, want's the Testimony of Ancient Writers within the first Age of Christianity. No Wonder at the want, replies Monsieur Denys, if we consider the many Saccages, and ruins fallen upon Provence and particularly upon Mar-seils by the Geths, Vandals, and Saracens nine several times, to Say nothing of other sad Disasters. Mr Launoy Objects. 2. What ever we produce for S. Mary Magdalen's arrival at Pro-
Launoy's
Objections
answered,
Denys n. 11
Launoy
page 218.
 vidence, is taken out of à fabulous Book composed in Hebrew by S. Marcella, Servant to S. Martha, the Book, saith Launoy, is of à very late date about five hundred years since,
Denys n. 43

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not older. Monsieur Denys Answer's, some
 Strange Phrensy seiz'd on Launoy in this Dis-
 course, For in another place he grant's, that
 Book to have been extant twelve whole Ages
 past, though neither *here* nor *there*, he brings
 Proof, Author, or Witness for any thing he
 Saith, but his own bare and proofless Word. In
 the same place, Monsieur Denys Showes, we
 rely not only upon those Acts of S. Marcella,
 having other both grave and Ancient Authors
 that Write of this Subject, and recount many
 Particulars not expressed in Marcella's Acts.
 Monsieur Launoy Objects 3. The Tradition
 of the Greek and Latin Church, whereby it
 appears, that S. Mary Magdalen dyed at Ephe-
 sus, for Proof whereof he Quotes *Modestus* Bis-
 hop of Hierusalem (recounted by Photius) Say-
 ing Magdalen, out of whom our Lord cast se-
 ven Divels was à Virgin, went to S. John at E-
 phesus, and there ended her Dayes. Monsieur
 Denys Answer's, its à shame to see how this Dr
 contradict's himselfe. In one Pamphlet he will
 have Magdalen to Dye at Ephesus, in Another
 he produces Martyrologies that say she dyed at
 Hierusalem. In one Writing he find's Marty-
 rologies for her death upon the 16.th of January,
 in others that day is Transferred till. 22. of Ju-
 ly: In one place Magdalen must be à Sinner
 dispossessed of seven Divels, in another, à pure
 Virgin, Yea and Martyr also. In à word,
 saith Denys, *non erant convenientia Testimonia co-
 rum*, and therefore worth nothing. Launoy's
 Plea taken From the Tradition of the Greek
 and Latin Church you have amply refuted by
 Denys n 32 Denys and Guesnay, who hold *Modestus* his Te-
 stimony cited, an unsound *Apocrypha*. Dr
 Stil-

Launoy con-
 trad. it's
 himselfe.

Stillingsfleets little rubbish, gathered out of Launoy (he has no more) is easily Swept away by the labour here performed. To say more seem's needless.

36. Now we proceed to another Question, having again told you that it is far from my intention to dissolve all difficulties Proposed in this matter (not by Monsieur Launoy, much lesse by Dr Still) but because I meet with strange Confusion among Authors in their debates concerning two Mary Magdalen's, thought by some distinct Persons, and à Third, if yet distinct, not called Mary by S. Luke but *Peccatrix* Lukē 7.37 à Sinner who watered the feet of our blessed Lord with her Teares, and wiped them with the hair of her head, Had we more light in this and some other particulars much might be cleared, which yet lies in obscurity. And what shall Monst Launoys *most dim, abstruse, and mistie Discourse*, without Decision of matters necessary to be known, be thought able to Contest with the whole Gallican Church, Her Tradition, and the Authority of Popes, Kings, Princes, and People, already mentioned? It is no lesse than à high Degree of pride to attempt it.

C H A P. VII.

*Of Dr Stillingfleets rude, bold, and shameful vilifying two renowned Saints,
The Glorious S. Dominick and
the Seraphical S. Francis
of Assisium.*

I. **I** Stand astonished at the Spite and Envy of our unconscionable Dr, who could not but know before he put pen to paper, the great Wonders Authors of unspotted fame have recorded of these two glorious Saints. He could not but know in what Strange manner Divine Providence Propagated the two Holy Orders founded by S. Dominick and S. Francis, and this without the help of Arms, humane Enticements, or any earthly commodity. The Propagation of Christian Religion gained much in the minds of men, by its spreading over all Nations, and upon that Account was deemed by the great S. Austin, Miraculous, And shall we think the large streaming out of Religious Orders, visibly before our eyes, altogether destitute of Divine Assistance? The Dr could not but know, if ever he perused History, how many painful Missioners have been sent out of these Religious Orders into several parts of the world for the Conversion of Iewes, and Infidels, as also of the happie success they had in drawing innumerable Souls from Infidelity to the Profession of Christianity. Finally he could not

S. Austin
lik. 22. de
civit. cap. 5.

not but know, that never Protestants (to their Shame be it) did any thinge like them either in the neerer, or further Parts of the large Universe, and yet, Forsooth, these Holy Saints, must be laid at, and reviled by à Petit Dr, though he neither refutes one Miracle Written of them, much lesse, can cast à blemish upon their Innocent and Virtuos Lives.

2. I Say he cannot for stark shame deny one Miracle Authentically recorded of S. Dominick, or S. Francis, having none of Authority to side with him, should he desperately attempt à Denial, what does he Therefore? Il' tell you, he proceed's fraudulently, and juggles all along. First he slyly passes over the greatest Wonders whereby the glory of these Saints is most advanced, not à word spoken to this purpose, and here *Lies his Fraud*: 2. He pick's out some few Miracles recorded by Authors most capable, as as he thought of bearing Jest, and these he let's forth with huffs and Scoffs hoping by that pretty varnish to make all ridiculous. Here you have *his Jugling*. And cannot an Atheist or Heathen, think ye, would he try his Jeering Faculty upon Scripture Miracles (the whole Story of Samson for example, or of Eves conference with à Serpent) render those in like manner contemptible? Nothing seem's more easy than to flout, (it is the Dr's Usual strain) where there is no gain-saying Truth.

3. I Say the Dr waves S. Dominicks great Sanctity and choicest Miracles, and never tell's you of his fasting à whole Lent together with bread and water only; of his admirable Charity, of his desire of Martyrdom, of his profound Humility, in rejecting Ecclesiastical Dignities, three

Bish'op-

*Of the Do-
ctors fraud
and Jugling*

Bishopricks one after another, He Saith nothing of the blessed mans Patience, in enduring the affronts of those wicked Albigenes, when they spit upon him, cast dirt in his face and tyed straw upon his back, to make him Contemptible. But did he Therefore repine? No, he went away as the Apostles did, rejoicing in being thought worthy of suffering these reproaches for his Lord and Master Christ Jesus. Not a word have we from the Dr of the Saints admirable Power over Devils, though by making only the Sign of the Crosse he cast seven unclean Spirits out of one woman, that afterward consecrated herself to Almighty God. Not a word of his ardent zeal for the Conversion of Souls, not a word of his great Austerity, when most frequently he made choice of the bare ground for a bed to lie on, Finally you have nothing of his stupendious Miracles though it pleased God to make the Saint renowned by raising three dead Persons to life again.

The Dr Waves the greatest Miracles wrought by S. Dominick

Surius de
de S. Do-
min 4. Au-
gusti.

Still. page
41.

4. These and innumerable other certain Wonders, Authors of great credit have recounted of S. Dominick, and are faithfully collected by Laurentius Surius, but our Dr neither daring to deny the greatest, nor to discover fraud in any (for that's impossible) guilfully waves all, and content's himselfe with breaking a few *Tests upon the Devil*, who as the Dr will have it, Twice vexed S. Dominick in the shape of a Sparrow while he preached to Religious women, and once in the guise of a Monky. The sparrow, pitifully abused, and insulted over by S. Dominick had all his feathers pluck't off, and the Monky that play'd some Monky Tricks before the Saint, when he wrote late at night, was nod-

nodded at to hold the candle till his Toes began to burne. With these two Stories merrily told, the Dr sport's himselfe, and his jocular telling them must be thought an ample confutation of all S. Dominicks Miracles, Though he can neither blame the Saint for using the Divil hardly, much lesse evince that such matters of Fact, are false or forged. I wish the Dr would peruse the life of the great S. Antony, January the 17. Written by S. Hierom, where he will find what different Shapes the Divil assumed to vex the Saint with.

*What things
the Dr picks
out And
laughs at.*

5. It is time meerly lost to follow the Dr through the rest of his senceless and weak Efforts against S. Dominick, For your Satisfaction here is one. All Authors recount that his Mother near the time of her Travel, had à Vision that She bore à whelp holding in his mouth à Torch, which set the world on fire, à true Prefage, as the real effects Shewed, of his illuminating the world with the light of his Doctrin, and burning Charity. No, saith our virulent Dr, misconstruing all that Authors Write, S. Dominick was à true Fire-brand, having not near so much light, as heat in him. And thus he misinterpret's others, that call the Saint à Lyon upon the account of his undaunted courage in preaching boldly Christ's Doctrin to those pernicious Albigenes, and how effectual his Preaching was, manifestly appears by the innumerable Conversions wrought upon them. This Truth confessed by all Writers is à clear Testimony of the Saints light and ardent Zeal, prognosticated by that burning Torch, which his Vertuous Mother saw before his Birth.

*The Dr's
virulent
words utter-
ed against
S. Dominick*

Lud. Grana.
Con. 1. de
S. Domin.

6. Again, saith our Dr, Lewis of Grana-
da recount's that S. Katharine of Sienna had by
Revelation, or saw in some Vision, *the eternal
Father producing his Son out of his mouth, and S. Do-
minick out of his Breast, and said, the one is my Son
by Nature, the other by Adoption. The most Blas-
phemous comparison of all other, saith wise Dr Stil-
lingfleet, Yea horrible blasphemy, to se à Fire-
brand compared with the Son of God. Answ.*
The most ignorant Cavil that ever came from
Dr. Pray you tell me, when *Divine Wisdom*, the
Second Person of the B. Trinity, *The First be-
gotten* before all Creatures, avouches of it selfe. *E-
go ex ore Altissimi Prodiivi.* I came out of the mouth
Eccl. 24 5. of the Highest, and the most learned Expositors
upon this Passage, teach with Lyranus, that by
Os, the mouth of the Highest, is meant, *Mens Divina*,
The Divine understanding whereby the Eternal
Word is produced, as our sensible words are by
the mouth, Tell me I say what blasphemy lies
here? Now, that the word, *Mouth*, accord-
ing to the Phrase in Scripture properly signi-
fies, *Mens*, or the Intellectual faculty, is ma-
nifest by the Royal Prophet. *The mouth of the
just shall meditate wisdom*, id est, The mind,
or understanding Meditates, not the mouth that
only speak's what the mind conceives. Nei-
ther is there the least shadow of Blasphemy in
the other Part of the Vision, where S. Domi-
nick is said to be produced out of *the Breast*, or
Hier. 31. 3. *charitable heart* of the eternal Father, Answera-
ble to that of the Prophet. *Charitate perpetua
dilexi te.* I have loved thee with everlasting Cha-
rity, and the manner is significantly expressed
Joan. 3. 16. by S. John. *Sic Deus dilexit mundum &c.* So God
loved the world, that he gave his only begot-

ten Son for us. If the Dr tell us, God hath neither Breast, nor heart, he bewrays his ignorance and knowes not that even Scripture it selfe (and so may Saints) often speak *Anthropopathōs*. For example, *Cor meum ad Moab*, saith Jerem. 48. God, *Tactus dolore cordis*, with à hundred like v. 36. Expressions. O! But the comparison between

the Divine word and S. Dominick seem's horrid.

Pitiful. Adopted Children by Grace are rightly called *filius Dei*, Sons of God, and the increa-

ted Word is also called the *Son of God*. *Filius* Rom. 8. 14.

meus es tu Ego hodie genui te. Doth this compa-

risson offend? No; Because there is no com-

parison between *Infinite* and *Finite*, Eternal and

temporal. Know therefore, Mr Dr, that the

Generation of the Divine Word, was is, and

ever will be *Infinite*, *necessary*, *natural* to God,

and Eternal. The Filiation or Generation of

God's adoptive Children by Grace, is quite con-

tray, putely free to God, not due to mans Na-

re and lastly *temporal*, *Sicut modo geniti Infantes* &c. *No comparison between the eternal*

As now new born Children, Writes the Apost-

le. These things are so plain to every young

Student in our Schools, that the meanest Wit

would be ashamed to propose them as difficulties,

yet our Dr magnifies all as great matters, yea high

Blasphemies. Much Patience, believe it, and no

little labour is necessary to rectify halfe Scholars,

when the matter concern's à Speculative point

above their skill.

7. More trash followes in the Dr, not worth

mentioning. The Diuel saith he, once threw

à stone at S. Dominicks Head, and hit only his

Cowle. That is much like you Mr Dr, the

Diuel missed his Mark, and would have hurt or

killed the Saint, you would decry his Mira-

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cles, neither throw succeed's, both *Casts are in vain*. Another time the foul Fiend came to Confession to S. Dominick, But the Saint, faith our Dr, presently smelt him out. And so may any soon smelt out your Spite against the Saint, that slightly ponders your new strange way of impugning his Miracles. It is worth the while, Courteous Reader, to have this one point briefly laid forth.

Munio 7.
Generalis
Ordinis S.
Dominici
Apoldia in
vita S. Do-
minici.

*Great Au-
thors who
have Writ-
ten of S. Do-
minicks
Miracles.*

*All approved
by the See
Apostolick.*

8. Who ever will peruse Fr. Munio his com-
mand, laid upon Theodericus de Apoldia, and A-
poldia's letter to Nicolas the IX. General, may
find the life and Gests of Blessed S. Dominick
Written by three or four Generals of that Holy
Order; men famous for Sanctity. The Venera-
ble B. Jordanus, S. Dominick's Immediate Suc-
cessor, was the first. Fr. Constantinus another,
S. Humbertus a third; to say nothing of Fr.
Gerardus Provincial, who returning from a
General Chapter held at Luca in Tuscany,
brought with him Authentical Testimonies of S.
Dominicks Miracles, many were sincerely atte-
sted by a Person that lived with that Saint,
Others were collected out of most credible Au-
thors. These collections presented to Pope
Gregory the IX. (certainty being given of their
Truth by sworn Witnesses) prevailed so far
with his Holines, that he approved all, as ra-
re Examples of Virtue and clear Signs of Sanctity.
Hence I argue, He that takes on him to im-
pugn Miracles Written by grave Authors, and
hopes to decry all by only relating what is said
without producing one Witness against them,
Shewes neither VVit nor Learning, and there-
by becomes ridiculous, but Dr Still. evidently
proceed's thus, Ergo he shewes neither VVit
nor

nor

nor Learning; No VVit; because he only tell's us, what Authors have VVritten of things known before he ever set pen to paper. No Learning; because he refutes none of these matters of Fact upon any Authority or reason, but only tell's us his incredulity is so strong, *That he will not believe them.* Observe his Proof. He, saith the Dr, *that can believe those Miracles reported of Dominick, need's not stick at any of the rest,* Viz. Of the Saints Books being preserved dry in the midst of water, of his VVritings kept dry in the midst of Storms, of his earnest Prayer in behalfe of forty English Pilgrims going to Compostella, unfortunatly cast away in à River near Tholouse, whom the Saint Miraculoufly rescued from drowning, by his Tears and Prayers before whole multitudes, Of his rayling from the dead the Cardinals Nephew called Napuleon seen and attested by innumerable Spectators; of the Miracles wrought by S. Domnicks Rosary &c.

Surius
cited.

Surius p.
with me
533.

Surius
page 540.

9. Now having said thus much, that is barely related what great Authors recount of this blessed Saint, our Dr that never wrote any thing solidly in his whole life, very wisely end's thus. *He that sees sufficient reason to believe the reports of these things upon their bare words, must rest satisfied, that S. Dominick wrought Miracles.* Can any thing be more bare, Blunt, and simple? Ey-witnesses saw these Miracles, many have been attested upon Oath; Saints and learned men have left them upon Record, the See Apostolick never proceeded to Canonize S. Dominick for à Saint, without great Moral certainty first had of his Miracles, No Author of credit ever contradicted them, yet all this Mo-

The Dr's
simple ex-
ceptions
against these
Miracles.

*The Dr
cheats his
Reader.*

ral Evidence grounded upon humane Faith, our Dr, unworthily call's *Reports*, and *bare Words*. Judge, Courteous Reader, who Word's it most, those Witnesses or the Dr? They, (as you have heard give in their Proofs, The Dr without the least hint taken from Authority or reason, tell's you upon his own Parole (not worth à rush) *you are not to believe them*, Therefore he (and not they) cheat's you *with bare Words*. I never yet saw Sectary like the Dr, mighty bold in asserting, but most cold and faint at his Proofs, when called on to make his Assertions Good. He must therefore either Judge those he Writes for horribly simple, and reckon of them *as Sots*; Or like one puff't up with à vain Opinion of himselfe, perswade us that his bare word is to be taken, while he run's on in an endless Tattle, and proves nothing.

*What tries
les the Dr
Produces
against S.
Francis.*

10. In the next place our Dr has two or three blowes at the humble Seraphical S. Francis, but so unhandy or little dexterous, that I am ashamed to read him. The humble Saint is said to have tamed à wolfe by making the Sign of the Crosse upon him, and S. Tecla witnessse S. Ambrose, tamed wild beasts ready to devour her.

What greater hurt in either VVonder than in Daniel's asswaging the fury of savage Lyons? Again, saith the Dr, whereas Christ and his Apostles; thought it enough to Preach only to men and women, S. Francis his Charity went beyond theirs, and by the Counsel of Brother Sylvester and Sister Clare, goes to *Avagna*, and finding there great multitudes of Birds preached to unreasonable creatures, Saying. *My Bretheren* (such was the language of the humble Saint) *you ought to praise your Creator who has given you*

you wings and provided for you, without your care. The humble Saint assures our Dr that long before he preach't, those three blessed men in Daniel, Sidrach Misach and Abednago taught Daniel 1. him to exhort as he did, who invited not only 77. the Birds of Heaven but the Mountains the fountains, the Sea and all the fish in it to blesse and Praise their Creator, And is this either hay-nous or Criminal in the Dr's Divinity? O but but the Birds stretched out their necks, clapt their wings, opened their Bills, and looked earnestly upon S. Francis. To satisfy the Dr I'll tell you a Certain Story attested by innumerable Ey-witnesses; You have it in the life and Gests of that Admirable Saint S. Thomas Cantilupe, Bishop of Hereford, cited above,

11. It happened that Edmund Earle of Cornwall once invited S. Thomas to say Masse at his Castle of wallingford on the feast of Pen-tecost, whereunto the worthy Bishop conde-scended, and while he was preparing himselfe to offer that unbloody Sacrifice by Singing the Hymne. *Veni Creator Spiritus* (suitable to the Feast) behold upon the Intonement of the first Verse, a flock of birds *beating their wings and opening their bills*, sang their musical Notes over against the Chappels window, jointly with the Bishop. VVhen he began the second Verse, the birds with voice and wings applauded as before, and so continued their musick, strophe after strophe, till the whole Hymne was ended. The Earle and all (who were many) that heard and saw the VVonder going out of the Chappel, got a full sight of the Birds, Judged them to be about forty in number, and prudently thought them Ordered by Almighty God to VVitness, how

A certain
VVonder of
birds singing
with S. Tho-
mas Cantilupe.

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acceptable that Oblation was, whereunto the Holy Bishop then prepared Himselfe and piously performed.

Se R. S.
Chap. 231
page 292.

12. VVhat sayes the Dr, to this Story taken out of the Authentick Gests of our worthy S. Thomas (called in my Manuscript the 25. Miracle) and faithfully related by the Collectors of those Gests Quoted above ? VVill he grant or deny ? If he own's all as true, well might those little Birds to whom S. Francis spake by some Secret and Divine impulse stretch out their necks and clap their wings at the Saints Preaching, as these other did at a worthy Bishops intoning a Sacred Hymne, If the Dr think's to Discredit the Relation by one of his Jeers, have at him. I will prove it upon humane Faith far more creditable, than that Calvin wrote his Book of Institutions, Or that Mr Dr ever took Degree in any Univerfity I say if we rely on Records only. VVe should have Good Sport would it please him to Put what I now hint at, to a severe Trial.

The Dr cannot
quibble at
this Miracle.

Paris Hist.
Major. Ti-
gur. in
print.
1589.

Se prote-
stants Apo-
logy tract.
2. cap. 3.
sect. 1 subd.
4. page
with me
§38.

13. The last exception made by the Dr against the Seraphical S. Francis, concern's the bleeding VVounds in his side, hands, and feet, so wonderfully concealed (saith our Dr) that no man could discern them. Shall we silence this Talker by the Testimony of Three irrefragable VVit- nesses ? The famous Matthew Paris highly esteem- ed by Protestants for his faithful Diligence ; and Sincere Narration of Truth (Nay one whom these new Gospellers challenge as a member of their Church;) VVrites thus of S. Francis: Be- fore the day of his death there appeared wounds in his Body, hands feet, and side, freshly bleeding, such as appeared in the Saviour of the World hanging on the

the Crosse, whereupon many Cardinals repairing to him demanded what this strange Sight meant; He answered this sight God Visibly shewes in me, that you may believe in him whom I have Preached, Christ Crucified. Yet more. These wounds you see in me so open and bloody shall soon after my death close up; and be whole like my other flesh. Thus this exact Historian, and if exact, Judge Reader, whether the Dr err's not, in saying *No man could discern them*. S. Bonaventure à great Doctor and Cardinal speak's largely both of the reallity of these VVounds, and likewise of their *Visible appearance*, adding that the wound in his Side, pierced as it were with à Lance, often sent forth Blood so copiously, that his Coat, and Under-wear, became wet by it. *All this was Visible*. Much more you have in S. Bonaventure which I Omit for brevities sake, and only note that the Saint indeed endeavoured by all possible means to conceal his VVounds (which perhaps occasioned Mr Dr to say *no man could discern them*) But in vain, saith S. Bonaventure, For God who to his own glory had stamped the Marks upon S. Francis, made them manifest by their own clarity. Moreover, this admirable Miracle attested by certain VVitnesses, Two Popes Benedict the XI. and Paul the V, (here is à Third Testimony) have approved, VVhereof à yearly Memory is kept by an Office *ad Libitum*, upon the 17. of September. I find (tis true) some little difference in Authors concerning the precise time when these Marks were imprinted upon the Saint, but hitherto never met with any man of Credit that Questioned the matter of Fact, their Truth I mean, and visible Appearance.

Bonavén.
in vita S.
Francisci
cap. 18.

ut eorum
occulta &
mira vis
stigmatum
manifesta
pateret
claritate
signorum
S. Bonay.

*The Dr re-
surns no
answer to
these Proofs.*

14. Hence I challenge Dr Still. to give *Weight for Weight*, That is, to prove upon Authority equal to mine now produced, that my Allegations are false, if he failes in this (and fail he must) what can be more demonstrable, than that he speak's at random, while by way of Contempt, he calls this great wonder upon S. Francis, à *doughty Miracle*? Observe Reader Two idle words of Contempt (*Doughty Miracles*) the Dr (not able to cite one Author contrary), manfully Opposes to our Popes and other Wirnesses, and Thinks that stronge enough to weaken all we have said, though thousands and thousands believe the *Miracle* upon the Authorities already set down, he cares not one whit. Is not this à *doughty Dr*?

CHAP. VIII.

The Dr's large Muster-Role of the British and Irish Saints Shewed à meer Parergon, or à weightless Caviil against Church Miracles. Several Degrees of certainty observed concerning Miracles.

[1. **I**T seem's our Dr (much Put to it) flags extreemly, in waveing the main Question proposed in my former Treatises, where I required an Answer to such Miracles as have been demonstrably done in our Age, as also to others approved by the Church. These

These I-urged. The Miraculous cure of John Clement at Montagu, and largely insisted on that known Miracle wrought at Zaragosa, and no lesse fully set down that glorious Miracle manifestly done by S. Xaverius upon F. Mastrillo at Naples. I have more over, to Silence the Dr, related the many clear Miracles wrought by S. Thomas Cantilupe, adding likewise that much famed and certain wonder, of S. Januarius blood Visibly boyling up and seen by Thousands and Thousands with many more mentioned above, all attested by undubitable Witnesses and approved. Now our honest Dr without any tolerable Answer given to these Manifest Evidences (which should have been his Task) wisely shift's of all, (though provoked to reply) and fills one and thirty leaves at least, from his Page 513. to page 546. with à List of Miracles, which however true in themselves, yet their Truth comes not neer to the Evidence of these other great wonders: And thus he would remove the Trial of our cause while we produce certain Miracles, to the Examination of some lesse clear, and certain.

*He Shift's
off the main
difficulty.*

2. Before I touch upon some few (à few will serve the turn) of the Dr's long Muster-Role, collected for the most part out of Mr Cressy, Ioannes Capgrave, Ioannes Colganus, and Ioannes Bollandus, it will not be amisse to Preacquaint the Reader with à notorious cheat that run's through *his one and thirty leaves*. Pray observe it. These Authors now mentioned, though vilified by the Dr, (even Colganus most laid at,) produce their Records, Testimonies, and Manuscripts in behalfe of every Miracle asserted, or at least say, they are Produçible,) whether

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true or false is the only matter in Question. Should not the Dr, Think ye, had he intended to Satisfy à judicious Reader, have shewed these alledged *Records* and *Manuscripts* forceless, or of no Account? Should he not according to the Method of all Writers, have proved them contradicted by other grave Authors, or at least made their Flawes (if any were) apparent by Cronology, or some other Circumstances worthy à Readers entertainment? Thus *Bollandus*, *Henschenius*, and *Papebrochius* whom he cites, seriously goe to work, and have Discovered upon mature Examination no few mistakes in matter of History? But our Dr content only with à bare Relation of what those Authors say, wholly waves this necessary Labour, and most simply perswad's himselfe, that the *Extravagancy of the Wonders* (so he speaks) or the seeming Ridiculousnes of them, is full Proof enough against their being so much as probable. Alas! your Atheists and Heathens may (taught by the Dr) upon the same Ground deride and jeer at the very most of the Miracles recorded in Holy Scripture. I say therefore, Though I am not of so easy Faith as to believe all that *Captgrave* and *Colganus* recount to be manifest Truths (if they reach to Probability it's well) yet thus much I Assert, that for any thing the Dr Opposes, they may be most true, so Pitifully and miserably he handles this whole Matter.

3. You shall see by à few Particulars (for I intend not to accompany the Dr in his long Carrier all through) whether I speak not Truth. Mr Cressy's, whole Book, though once perused, I have not at present, speak's as the Dr tells us of many Saints, *S. Iustianus*,

S.Q-

*The Drama-
kes the won-
der in à Mi-
racle the on-
ly Proof a-
gainst it.*

Ofitha, & *Clarus* and others, that walked, as the Report goes of *S. Denis* in France, with their heads cut off. Mr Dr in this place should have confuted the Legends this Author relies on, he ought to have proved them counterfeit, by some Authority, greater, or of equal poise with these *Legenders*. He might at least have said upon no improbable *Guess*, as the more exact Writers do, that many Saints had indeed their Heads cut off, and that to Show they were Martyrs, our Ancestors painted them like *S. Denis* carrying their heads in their hands, which afterwards, Some perhaps, over credulous without due examination, mistaking the Painters intent, made à Story of. Thus I say Judicious men Discourse, whether well or no, I am not to Define, yet know that our Dr who waves all reasoning in this matter, too rudely refutes Mr Cressly, with these few boysterous words. *What can be imagined more absurd, and be supposed to be done to lesse purpose, than such foppish Miracles as these?* Is not This, as I noted above, to Decry Miracles because they seem wonderful, to à vulgar Fancy, and may not à Heathen laugh as lowd at *Elias* dividing the River Jordan with an old Cloak? I am sure *Elias* his Action considered in it selfe, is altogether as *Extravagant*, and, if well set forth with an Atheist's Jeer, may be made every whit as ridiculous. Pray you Tell me, when the Dr after à leaf or two jeer's at *Capgrave* and *Colganus*, who say that *S. Aldem* and *S. Deicola* hanged their Garments on the Sun-beams, tell me I say, Whether of these two Miracles may seem the more odd and *extravagant*. Viz. That the Sun-beams supported

Dr Still.
page 508.

Many Mi-
racles in
Scripture as
Strange, as
those are, the
Dr Laughs
at.

wet

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wet Garments, or that Elias his cloak divided Jordan? I think the Wonder is much à like in both, and this the Dr only sport's with, for he wholly leaves the matter of Fact unexamined. O but Scripture relates what we read of Elias, and old Legends (perhaps very doubtful) give these other Stories Credit. A simple Reply; For here we Parallel not *humane Authority* with *Divine*, but Ask whether Scripture makes the Miracles there recorded *Lesse Wonderful than these other?* Most evidently No. Therefore the Doctors whole Confutation of These Miracles taken from *their seeming Extravagancy*, becomes à senseless Plea, while Scripture in à hundred Passages forces on us the Beliefe of Things as Strange to Fancy, or natural Discourse. What can

Judges 16.
29.

be more Extravagant than Samson's taking two Pillars, whereon à house rested and holding the one in his right hand, and the other in the left, brought ruine by the fall of that Fabrick to three Thousand Philistiens? It is hard to conceive the placing of these Pillars so fitted to Samtons reach, and the Ruine so universal that none of the three Thousand escaped; More Instances of the like nature you have above.

*A Miracle
necessarily
implies
Wonder.*

4. Out of all I conclude, that as long as the Dr weakens not the humane Authority produced by Catholick Writers in behalfe of Miracles (and this he never attempts) so long he feed's his Reader with an empty sound of words, in rejecting Miracles because of their Wonder (for à Miracle necessarily implies à wonder) and most justly in curre's à Censure for his tedious Tattle seasoned with nothing but Jeers, and reproachful Calumnies.

5. Innumerable Instances he hath just of
the

the some Strain, not worth refuting. Capgra- Capgrave.
 ve it seem's relates the Miraculous feeding of S.
 Kined Son to à Prince of little Britanny by his
 own daughter, to whom an Angel brought à
 Brasse bell which the Child sucked, and re-
 ceived nourishment sweeter than any milk, and
 this makes the Dr great Sport. Soon after Col-
 ganus is cited for à strange Miracle wrought upon
 S. Berach Abbot, said to suck in his Infancy the
 right Eare of his Uncle, *ut quidam fingunt*, add's
 Colganus in his notes, as some feign. For al-
 though such à Miracle be not impossible to God, that
 can fetch oile out of à hard rock, yet Divine Provi-
 dence could well give Nutriment to the Child by
 some easier means as he fed S. Macarius, Wit-
 ness Palladius in his Life, and S. Giles by the
 milk of à Hinde. See Surius 1. Septem. The
 Dr excepts against the long lives of some Saints
 related by Colganus. S. Mochaius lived 150. years
 (much about the Age of old Thomas Parr in En-
 gland) But Kieran S. Abban and S. Mochteus
 out went Them not falling much short of 300.
 In all which time S. Mochteus neither Spake
 idle word nor eate meat, Nay others (sayes
 our Dr) will have it, that in one hundred years
 he eat nothing. What These others not named
 say, imports little, Colganus I am sure uses
 this Expresssion taken out of old Verses there
 cited, *Nec quidquam opsonii intra admisit*. He ea-
 te no meat, which is not to Say he *eats nothing*.
 for he might well feed upon bread, Fruit and
 such like things. Now, if as some Criticks
 note, *Opsonium* properly signifies, *Piscis assus*,
 broyled Fish, there needed no Miracle to re-
 frain from that à whole hundred years. For as
 much as concern's the long lives of many not
 only

Colganus.

Colganus.

Surius
 Dr Still.
 page 117.

Colganus
 24. Mart.
 Page 734.

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Colgan. in
vita S. Kie-
ran. §. Mart.
page 466.
num, 42.

only mentioned in Scripture, but in known History also, see Colganus his large Notes where, you have his Authors Quoted, and here he meets with à Dr who repeats much of what he Writes, and thinks to refute all by à simple Narration or barely telling us *He writes so and so.* VWas there ever such à way of impugning Authors found out before this new Invention of Mr Dr? Yet thus he hold's on Page after Page, now he makes sport with the raising of à dead Robin-redbreast to life, now with S Juo's boots. Now he brings in à Story of à Bull giving as much milk as any Cow, And, which I casually omitted, Ask's whether any thing was ever done by Christ and his Apostles like the turning of Butter into à Bell, as *S. Oudocens* Bishop is said to have done, VVitnefs Capgrave? Yes Mr Dr, both you and I have heard of as great Changes. Viz. Of Lot's wife turned into à Pillar of Salt, and water changed into wine: In case these Examples satisfy not, you shall have more, Authentically recorded.

Still. page
527.

Capgrave
in vita S.
Oudocci
page 258.

An Atheist
may reject
the Miracle
in Scripture
upon the
Dr's Prin-
ciples.

6. Here, methinks, being quite wearied in following the Dr thus far, it is high time to leave the remainder of his Collections to the Judgement of every prudent Reader, with this true Observation upon them, that if Jeers and Derisions can do it, the Dr has behaved himselfe manfully, and taught every Atheist by his Procedure to slight all the Miracles God hath done, upon this principle. *Miracles seem wonderful to his short Knowledge ergo* ought to be vilified, If he has any better Argument, blame me boldly. Hence proceeds his frequent and no lesse impertinent Interrogatories where
spea-

speaking of S. Mochteus long Abstinence, he Ask's whether it be not a pretty reasonable Fast, for a man? Mentioning some that speak in their Mothers wombe, he would know whether the Baptist Leaping in his Mothers belly was comparable to this? And in recounting other Miracles he wisely Demand's are not these now pregnant Instances, how such Saints exceeded Christ and his Apostles? And this Question comes over and over. Did Christ and his Apostles any thing like to these Miracles? Pitiful, Impertinent, neither he, John 20, nor I know what Signs and Miracles Christ wrought, Witnesse S. John, Nay more; were John 21. the many other things, saith the Apostle, Christ did. Written in particular, the whole world would not contain the Books that might be Written, notwithstanding the Dr remit's us to what Christ and his Apostles did.

7. For an upshot of this whole matter, the Dr leaves the Reader to Judge, whether the Testimony on which these Miracles have been received, ought to be compared in point of Credibility, with that Testimony on which the Christian Church hath believed the Miracles of Christ and his Apostles? I Answer, the Dr cheats the Reader, For the true Christian Church believes the Miracles of Christ and his Apostles upon Divine Testimony by a certain act of Faith, These other Miracles mentioned by Colganus and Capgrave, rely at most upon humane Authority, And If they force from us a probable Assent (wherein there is a great Latitude) That's all and abundantly enough, because I am apt to think, that when Cronology and other main Circumstances come to the Test, chiefly about the long Lives of some Saints, and other strange Wonders, much

Still. p. 565

How the Dr
cheat's his
Reader.

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much may occur to à diligent *Searcher* not too well grounded, But to Decry all as the Dr doth whilst he Examins none, is foul play, and above measure blamable, For it seem's morally Impossible, that after so great pains taken by Authors who carefully remit you to Their *Manuscripts*, and other *Testimonies*, all should prove Forgeries, though some Perhaps may be doubtful, or in à mean Degree propable; If evinced False, we utterly reject them.

8. The Dr in the Close of his Discourse to gain credit for his pains, Tell's us, *he has not raked the Kennels of Iacobus de Voragine of Cantipratanus*, and such like Writers (of no Account it seems with him) But made choise of latter Authors praysed and highly approved by learned men. *Capgrave*, saith he, *was esteemed one of such excellent parts, that he had scarce any equal, none Superiour to him in England, in his time.* *Colganus* his first Tome, containing the Acts of the Irish Saines, was published with great Approbations from the General of his Order, the Professors at Lovain, from the Ordinary Censor *Librorum*, and four Jesuits, having, besides the commendatory Epistles of *Vernulaus* and *Erysius Puseanus*. Now saith he, the Jesuits collections at Antwerp begun by *Bollandus*, and continued by *Henschenius* and *Papebrochius*, were Published with as much Ostentation of care, and Judgment, as any thing can be set forth in that kind. Thus the Dr.

9. Reader I would willingly know what harme is done to these Authors by Mr Dr? wherein, I beseech you, has he lessened rheir credit? Has he clearly shown the Original copies from whence they took Miracles, Forged?
Has

Has he disparaged in the least Degree the Authenticalness of those Records? Has he upon any good Authority proved so much as one of these Miracles false, or improbable? No, he never falls upon this solid way of reasoning. What then does he? I told you he barely relates what Authors write, and there forces in a Jest or an impertinent Question, leaving every matter of Fact unexamined, just as it was before, If true then, it is true still, if doubtful, 'tis yet doubtful, if probable, still probable. Here is all you have from our Doughty Dr, who confesses his own lost labour plainly enough; *So that what ever, judgement, faith he, be passed upon the Miracles, they cannot deny the Books I have made use of, to be of greatest Authority of any extant in this kind, and yet after all I am apt to think, they will meet with a great deal of Infidelity from all, that have not captivated their understanding to the Obedience of the Roman Faith. I am apt to think.* Mr Dr! What a faint Expression is this? Who holds himselfe obliged to captivate his understanding to your Thoughts? Had you truly told us, that these Miracles upon due Examination have been proved false, or improbable, had you shown their Original Records unauthentick, you had done like one versed in Antiquity, But to turn us off with a lame *I am apt to think they will meet &c,* VVhile no flaw is found in the Manuscripts produced, makes your Enquiry after Miracles ridiculous; And no other is your earnest urging home the Authority and Approbation of those Books, you tax of Forgery. Say, Sr, I pray, VVhat advantage gain you to your cause in telling us those Books are highly approved, *if that for which they*

The Dr disparages none of these Records, but is apt to think something may be a misse in them.

Still. page 567.

M

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they are approved be no further discountenanced by you, than by barely saying. You are apt to think, they will meet with a great deal of Infidelity? This Supposed Infidelity, should have been plainly made out, but instead of complying with that hard Task, you wave the whole matter, and only Think many things are amisse. I think many things amisse in your Voluminous Account, But is this enough to refute it?

Two things
considerable
in the appro-
bation of
Books.

10. Now because you insist so much upon the Approbation of these Books, please to know, Two things may be Questioned. First, whether all the particular Miracles recorded by Capgrave and Colganus be in them selves exactly true? And to Assert this, the Truth of those Records, and Manuscripts made use of, is to be maintained as undoubted, which very few, I am perswaded, (no not Colganus himselse) will affirme, For to ascertain the unquestionable Verity of such Records much more is required, than to find them Written in old Characters, or in a simple Style, In like manner to prove them False or forged, much more is necessary, than to jeer or laugh at them, as the Dr doth. The second thing observable in the Approbations, is the exact Diligence or Fidelity of the Collectors of Miracles, so far the Approbations given by learned men reach and no further, as you may se by the Censure of those who have approved Colganus first Tome, Which is to say, They approved his Fidelity in relating what he read in some Ancient Martyrologies, Though none of these kind Censurers dare Swear, that all he read there, ought to be owned manifestly true without further Examination. Thus Mr Doctor you must Discourse, when afterwards

wards you tell us out of *Ælianus*, *Vopiscus*, and others, of strange Wonders (like Miracles) wrought by Heathens. If these Authors speake as you quote, you are quit of Blame, and so far speak Truth, But it doth not therefore follow, that either Heathens did Miracles or that the matters of Fact were so in themselves, as those Authors recount. Just so it is our present case, *Capgrave* and *Colganus* bring to light, I confesse, many strange Things, and quote their Manuscripts for every particular, the Quotations are approved as exact, but whether those Ancient Manuscripts (which may be Written by too slight hands, or in a long time perhaps altered from what they once were) punctually relate Truth is another difficulty, and cannot be approved without more Trial, and further Inspection into matter so Prodigious as we find there.

Quotations
may be ap-
proved as
Exact,
though the
matters
quoted be
not true.

11. The Judgement of those two learned Bolland. Writers, *Ioannes Bollandus*, and *Godefridus Henschenius* differ's nothing from what is here noted, For speaking of *Colganus* they first prayse his great labour, amply shown in his many Collections made of Irish Saints. 2. They prudently advised him first to set forth such Martyrologies and Ancient Copies as he had by him, which being once Publick, and approved by men verfed in Antiquity, would give both force and light to the Saints, and Miracles there mentioned. 3. Though *Colganus* did not (upon Reasons set down) follow that Good Counsel, yet he courteously granted *F. Bollandus* two Martyrologies belonging to the Month of February, whereof, saith *Bollandus*, we made use, But How? VVe only Transcribed the Lives of such Saints taken out of those VVritings, as we

Hensche-
nius tom. I.
Febr. c. 3.

had found approved in the Lives of other Saints *Minima suspecta fidei*, not at all doubted of, And Purposely refrained to own those stupendious Miracles, perhaps done, Though often so unskillfully pack't together (without Notice given of the Saints Vertues) that a Reader may rather smile, when he peruses them, than Reverence the Saints Colganus VVrites of. Thus Bollandus speak's warily, and it is worth the Readers knowledge.

*Acta Sancti,
Bolland. &
Hensch.
mens. Ian.
in Præfat.
Genæ. 3.*

*Several de-
grees of cer-
tainity for
Miracles.*

12. Moreover Bollandus and Henschenius observe, that in recounting the lives and Miracles of Saints, the like is in all other History. There are several Degrees of certainty, or great Probability. First, if Ey-witnesses lyable to no exception attest upon Oath, that they saw such a VVonder, The matter of fact related cannot be prudently called into doubt, For thus our Saviours own Miracles gained credit, (and I think without Oath) from innumerable, before Scripture recorded them. But we, as I noted above, have the like clear humane Testimony for Miracles done in the Roman Catholick Church, seen by Ey-witnesses, and openly attested, as that was wrought at Naples upon F. Mastrilli, and all those were, which God did by our glorious Bishop S. Thomas of Hereford, *seen I say* by many Ey-witnesses, attested by Oath, still preserved upon Record, and conveyed down by Tradition, as most clear, and undoubted Truths. If therefore the Dr's Discourse, when he tell's us that fallible Tradition alone, which supplies the want of our Senses in Conveying upon moral certainty the Miracles of Christ to the Primitive Christians and to us also, be without exception Good, The Tradition of these
now

now Specified Miracles and exprefs Records besides, may well serve to convey them to men now living, and to Posterity hereafter.

13. Some may Reply, the humane Tradition in behalfe of Christ's Miracles (the Dr own's no Tradition Divine and infallible) is both for time and place very *Univerfal*, and received by all Christians, The Tradition for this or that particular Miracle of Saints, though seen and attested upon Oath, never yet gained the like General Assent, and therefore Cannot be Parallel'd with that other more Universal. To Answer à simple Objection, I ask first, whether this way of Arguing be solid? Some particulars related of Cæsar and Pompey, (as that they were men once in being, Couragious, and gallant Spirits &c.) are received upon Tradition more *Univerfal* than our Saviours Miracles, For all Heathens, Iewes, Turks, and Christians, easily Swallow down These, yet Iewes and Heathens boggle at Christ's Miracles, Ergo they are lesse certain than those other, because not so Universally assented to? Every rational Christian will deny the Consequence upon this Ground, because our Saviours Miracles being wrought before many, are apt, (did not malice or some other accidental Cause hinder) to beget in all à *Univerfal Assent*. This is our Answer, which will better appear if we examin things to the bottom. Our Saviour raised Lazarus from the dead, cured the blind man, and wrought other great Wonders in such and such particular places, These done before Ey-witnesses were spread abroad, some few first hearing of them, held all upon *humane Faith* credible. Passing further from hand to hand, They became mo-

An objection Answered.

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re known, and induced many to Assent upon this Motive, that prudent men, not suspected of Guile, said they had received them by word of mouth from Persons very pious who saw such matters of Fact, or at least had them from others that conversed with those Ey-witnesses.

Why our Saviours Miracles became more famed than others.

14. Now further; This humane Tradition (for Still we abstract in our Discourse hitherto, from Divine Revelation) concerning Christ's Miracles, which at first took its rise from Few, as the multitudes of Christians encreased, became more Universal and generally received, because all that owned our Saviour to be the true *Messias*, and most deservedly the greatest *Thaumaturgus* that ever was, held it their Duty to make his admirable Wonders known all over, Fathers preserved them in the Memory of their Children, These, Age after Age, left them to Posterity, the Christian Doctors and Pastors every where spread them abroad in their Writings and publick Sermons before whole multitudes, Both Jewes and Hereticks also, concurred not à little. Here in brieve (though much more might be said) you have the true Reason why our Saviours Miracles were famous the whole world over, and therefore handed down by Universal Tradition, which, you see, cannot be so General in behalfe of Miracles wrought in the Church afterwards, Though they be most unquestionable. So Providence has ordered, so Reason also Dictates, That God and man should be more Universally honoured for his admirable Works, than man only, the Lord of all, more than his Servants. Thus much premised,

15. You

15. You shall see, how far the Parallel goes between our Saviours Miracles, and those wrought by Saints. S. Thomas Cantilupe, for example, most certainly raised many from the dead, So did S. Dominick as is proved above, Others restored sight to the borne blinde &c. These like our Saviour's done before many Spectators in particular Places, were Divulged abroad, and upon humane Faith gained at first Credit with those who saw them not, Because prudent Persons of unspotted Fame, boldly avouched they had seen the Wonders. Thus our Saviours Miracles became at first famed, and induced others (no Spectators) to believe them upon humane Faith. From this Fame first grounded on sight or experience, Tradition took its rise, and ever since Those Miracles were wrought, preserved à memory of them among men, Very Universally, as to our Saviours, though lesse general in behalfe of Saints, for the Reasons now given; But this, as I said, impair's nothing the Moral certainty of latter Miracles, seing the first Ground where on all true Miracles rely (if we keep within the bounds of humane Faith) is one and the same, That is, They were manifestly seen, and most faithfully related to others.

The same of Miracles, first grounded on sight and experience.

16. If therefore our Saviours Miracles became thus Publick before Scripture registred them, and the Miracles of Saints (seen and attested by Ey-witnesses) were in like manner spread abroad before Records preserved them, It follows, that all, of their own Nature, are apt to gain an Universal Assent, had all been alike Famed and Universally Published, but because this Publication (an effect only of the Wonders) by Accident, (or Providence rather,) was different,

All true Miracles apt of their own Nature to gain Universal assent

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very general for some, not so general in others, Hence our Saviours Miracles (as they highly deserved) gained credit Universally , others not so Generally. which , as I said , nothing abates their certainty , while the fundamental Grounds. (Viz. *Sight and common Humane consent*)

Page 1. c. 9. make all alike morally certain. And thus I argued against Mr Dr in the last little Treatise. If the common humane Consent among Ancient Christians, supposed neither Divine Revelation nor infallible , raised our Saviours Miracles to an Evident Credibility in those Dayes, why should not the like common Consent of Christians now advance our approved Miracles to the same certainty , or Evident Credibility ? O but many boggle at the Miracles of the Church ! And did not more boggle at those wrought by our Saviour ? The Procedure in both cases is alike Blameable, While clear Evidence taken from Sense , and common consent , makes either All, or none credible , and morally certain.

Two other degrees of Certainty.

17. A second Degree of certainty and lesse, is had , when Those who write of Miracles received not Information from the Ey-Witnesses Themselves, but (as we say) at the Second hand from such , as Treated, and often conversed with them. Of this nature , Bollandus cited saith , many are recounted by John Moscus, S. Gregory , and our Venerable Bede. A third Degree of certainty depend's on such Historians as either made their Collections from those who Saw Miracles , or Testified they had heard of them from others that had seen Them , or finally from undubitable Monuments , Attestations, and Commentaries published by Ey-witnesses. Or at least from prudent Persons who said , They wrote

Moscius in S. Gregory in Dialogis. & Bede in Historia Anglicana,

wrote nothing. of Miracles, But what they had received from such as had conversed *with the Spectators*. Hence you see, That when these matters of Fact are examined, The last Proof, while we plead by Humane faith only, is brought to those who were Ey.witnesses. Now whether Capgrave and Colganus ever rely on so sure à Foundation, (unlesse we had à View of their Monuments and Martyrologies) cannot, I think, be easily decided; However, to End all that relates to their strange Wonders, you shall see how fairly I deal with Mr Dr.

18. Let us Suppose, that the Very most are more than doubtful, or that many (for all cannot possibly be so) far recede from the Purity of Truth, or finally that à great number of Colganus his recounted Miracles appear not to à Judicious Reader Probable, I say (notwithstanding so many foul, either real or imagined Blurs) The Roman Catholick Church is yet at no losse, while She can make an exact Inventory of à thousand other Evident Miracles wrought only in Her, and by Her faithful Children, which neither Dr nor any, Maugre all the Spite in Hell, shall once dare to gainsay by Authority and reason, So ponderous They are, and so powerfully convincing, that the more Malice strives to Eclipse their Glory, they more glorious they appear. Of these I have given you many above though not halfe of all; The Tenth part whereof would require volumes and large ones too.

19. Most justly Therefore may I stand astonished at the Dr's strange Proceeding with me upon this Subject. I pressed him again and again to Deny if he durst such plain Miracles as were set down in my former Treatises; These he

Though particular Authors fail in the account they give of Miracles, yet the Church is at no losse, and why?

Reas. and Relig. Disc. 2. c 8. from n. 3. to n. 31. and. c 9.

shamefully waves, or lightly skip's over, Thinking it advantage enough to treat matters, *which no man gave him Occasion to handle*, And therefore fill's page after page with à long List of other Wonders, which he would fain blow away with the breath of à few Jeers, for he refutes none by Authority and reason: I say Contrary could he do so, (though he never hit's on this solid way) he proves nothing against the certain Miracles wrought by Saints in our Church, unlesse this weightlesse Consequence be look't on as conclusive: *Some Miracles recounted by Private men seem doubtful, or disputable. Ergo all other, Though manifest upon humane Faith*, deserve the like Censure, and are to be vapour'd against as unvaluable. Is this Procedure tolerable, or anything like fair Play? Judge Reader.

20. Now because our Dr who flurt's at every one, seem's lesse satisfyed with the Collections of Saints Lives, and their Miracles set forth at Antwerp and published, as he Saith, with much Ostentation &c. Those two worthy Writers *Godefridus Henschenius* and *Daniel Papebrochius*, yet living Petition Mr Dr rigidly to examine what ever he deem's amisse in the three Tomes of April already printed, And if after an attentive Inspection any one particular appear's to him erronious, false or improbable, Their earnest desire, I say, is that it be plainly represented in Latin; This done they engage if à full Satisfactory Answer be not returned, to acknowledge their Mistakes: The Challenge here made is modest, will our Dr accept of it? Will he decline hereafter meer empty words that signify nothing. *He is apt to think there is much amisse, à great deal of Infidelity*, though

as yet, he never had the Grace or face to tell us, where, or in what particular *This much Amisse* lies?

C H A P. IX.

Whether impartial Authors in former Ages ever taught that Miracles ceased in the Church? S. Chrysostom most plain for latter Miracles. Whether there be no comparison between our Saviour's Miracles and those wrought in Latter times? Of Dr Stillingfleet's frivolous Distinction between Signs, and Miracles.

I. **M**R Dr to make his Assertion good of page 568.
Miracles ceasing in the Church, produces in the first place the Authority of S. Chrysostom, whereat every Reader may justly wonder, seeing it is more than evident that the Saint upon Several occasions so stiffly defend's what Catholicks now hold, that he cannot by Violence be wrested to a contrary Sence. A few clear Testimonies only shall be sufficient, to allege all he hath upon this Subject, would be both tedious, and needless.

2. The Saint pondering those words of the Psalm. *Memoriam fecit &c.* Saith God never ceased to work Miracles. For this is to make a memory of himselfe

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Chryf. in
Pfal. 100.
in Edit. Pa-
ril 1588.

*Miracles
never ceased
in the
Church,*

himselfe. He never intermitted, never desisted in every Generation to show Miracles, and by admirable things to stir up and encourage the duller sort of People. For those who are endowed with a noble mind and given to the Study of Philosophy. Οὐδὲν δεῖσθαι τῶν Σημείων, stand in no need of such Signs or Miracles, because it is Said, Blessed are they who have not seen, yet believed; Now Seeing God hath not only care of such, but of duller Capacities also, his Goodness surceased not to work Miracles frequently in every Age. Then S. Chrysostom set's down the Miracles wrought by Divine power while the Jewes were Captives in Egypt, at their leaving Egypt, in the Desert also, in Palestine and Babylon. Next, he enumerat's the Miracles done after our Saviours coming, and such, saith he, are wrought among us this present Day. Finally, he add's. If you will hear of those Wonders done in our Age, the Translation of S. Babylas Holy Body to the Temple of Daphnis, when the Devil was manifestly silenced, conquered, confounded, and the worst of wicked men Julian the Apostata Miraculously stricken dead, This Translation, I say, of that Holy Body abundantly testifies. Thus and much more S. Chrysostom speak's to our present Purpose of Signs and Miracles shewed in his Age; And can any believe that so great a man ever contradicted himselfe in a Doctrin so plainly delivered? Mark his significant Expressions. God never desisted, never ceased, never was wanting in Working Miracles, Generation after Generation, And though he did them not for wise Philosophers, or the learned Believers Yet they were useful, profitable and necessary to others whose faith (as I noted) els where, would have grown

grown cold, had it not been sometimes excited by Powerful Signs from Heaven.

3. Another Testimony pregnant and convincing is taken out of S. Chrysostom, where he relates at large the life and glorious Miracles of S. Babylas Bishop of Antioch, a most renowned Martyr. Christ our Lord, saith the Saint, the night before his Sacred Passion calling his Disciples together forewarned them of many Things, and Prophetied thus. *Verily I say unto you, He vvho believes in me, the VVorks vvwhich I do, he shall do, and greater than these* (A plain Passage produced against the Dr in confirmation of latter Miracles, whereunto he never replied.) But some perhaps, will demand, where are our Saviours words verified? S. Chrysostom Answers. If any take into his hands that Book of Scripture called *the Acts of the Apostles*, he shall find Persons lying sick in bed, cured by the Shadows of the Apostles, many also Possessed with Devils, and furiously raging, freed by a touch only of S. Paul's Garments, which things, if any Say were Fictions or legerdemain. *The Wonders* (Mark his words) *nowv seen, are more than enough to stop the mouths, and tye the Tongue of so impudent Blasphemers.* Observe the Saints Reason. For there is no Country, saith he, no People, no City of the vvorld, vvhere these nev vMiracles have not vvith Prayse been famed, and publickly divulged. That is to Say. All have heard of the infirm cured, of possessed Persons freed from Devils, in a word of such Apostolical Miracles, which would never have filled mens minds with Admiration (as we se done) had they been *Tales, or feigned Stories.* Thus S. Chrysostom (after he had reproached the Gentils upon the account of their

Chrysost.
contra Gen-
til. lib. uno
Tom 5.
Paris print.

*This reason
produced by
the Saint
proves latter
Miracles
wroughts in
the Church.*

*Apostolical
Miracles
in found
S. Chryso-
stom.*

licen-

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See S. Chry-
sost, with
me p. 873.

licitious feigning Wonders) describes at large the undoubted Miracles wrought by S. Babylas both living and dead, so clear and admirable, *That they verified our Saviours Prediction of greater to be done in ensuing Ages.* Yet more, consider, saith S. Chrysostom, what Pompe that wicked Emperour assumed, *And do not slightly passe it over.* Here you might have seen his Royal attendance, his armed Souldiers, and the Monarck in the midst of his Courtiers entring the Temple cloathed in Purple and Princely Attire; richly adorned with Jewels and innumerable precious Stones; Besides, a resulgent Crown on his head gave mighty lustre to all his Pride and glory? When behold the Servant of God, S. Babylas, like another *Elias* or *S. Iohn Baptist*, with an undaunted Spirit confounded his folly, suppressed the Tyrant, and drove him, though Majestically attended, out of the Temple. Thus S. Babylas stop't the mouths of the impudent, who think, forsooth, the Power we ascribe to the Apostles nothing but vain boasting; Thus he proved by Laying forth *the like Signs*, that what those first Blessed men did, was from Power given by God, above the force of nature. Much more S. Chrysostom relates to the eternal glory of this renowned Martyr while he lived, to set down all particulars would seem over long to the Reader.

S. Chryf:
page 878.

4. A few words therefore of S. Babyla's manifest Miracles done after his death, For as S. Chrysostom notes, the dayly Miracles wrought by Martyrs now glorious in Blisse are many, and amply proved by the frequent Concourse of People to honour them with the like honour as is ven to S. Babylas.

5. When

5. When S. Babyla's Martyred Body was by the Emperour's command brought neer to the Temple of Daphnis, à place where all Debauchery and wickednes reigned, Behold à certain small and gentle Air, breathed out on all sides where the Martyr lay, wrought so Powerfully upon the minds of those formerly Debauched, that they loathed their past Wickednes, and after they had been where the Saints bones were, found in Themselves à strange Alteration, now thoughtful of nothing, but of living à Vertuous life for the future. Dismissed from S. Babylas's Shrine, à strange amendment followed this stupendious Miracle, not easily read of in the lives of other Saints. An eternal silencing the Divels, that used to give Lawes in the Temple of Daphnis was so Prodigious, saith S. Chrysostom, That if any doubt of the admirable Wonders of Christ's Apostles, he or they ought to desist from that Impudence, and cannot but be induced to à right Beliefe, *upon à serious View of those Miracles wrought by S. Babylas.* But wonder nothing, saith he, the Power of Saints is so great, that Divels cannot endure their Very Shadowes, Nay, fear the very Shrines and Garments of Martyrs, *whence it is, that God has left us their Holy Reliques.* And then further tell's you, How S. Babylas discovered the Gentils Impostures, laid open their cheats, and gained by the Miracles he wrought immortal prayse and glory. Thus much I have faithfully collected out of S. Chrysostom's long Discourse, Judge Reader whether the Saint be not à strong Maintainer of Miracles?

6. Judge Reader also, whether our Dr Dr Still. Shuffles not, when to cast à Mist before à page 578. vulgar

S Chryf.
page 884.

Miracles
wrought by
S. Babylas
after his
death.

S. Chryf.
page 885.

page 882.

vulgar Reader, he distinguishes between *σημεία* and *ἐνέργειαι*, wonders, and Signs, Wonders the Dr calls those *Extraordinary things the Martyrs did.* *σημεία* or Signs, with him are such *Miracles as gave Testimony to the Infallible Commission, which Persons had from God to deliver his Doctrin,* And S. Chrysostom, saith our Dr, expressly Assert's that *σημεία* were sealed. First I see no Distinction between *Wonders* and *Signs* either to our present Purpose, or in S. Chrysostom's Sence, For if the works whereof he speak's be (as they are done) by the Power of God above the force of Nature, you may Promiscuously call them now *Wonders*, now *Signs* as you please, and boldly averre, that God thereby commissioned S. Babylas and the other Martyrs faithfully to deliver Divine Doctrin.

The Dr's distinction between Wonders and Signs useless in this place.

7. Now that their wonders were Signs from Heaven and proved them commissioned to Propagate God's revealed Truths is evident out of S. Chrysostom's whole Discourse; For first He applies our Saviours words of greater Things to be done by those *who believe in him, Than he had done*, But our Saviours Miracles were not only wonders in the Dr's Sence, but Signs also of his being sent from God to teach the world, Ergo the Martyrs Miracles if Christ's Prediction belong to them, are both *Wonders* and *Signs* of their being commissioned to deliver the Verities revealed in Holy Writ. Say I beseech you, had any one seen the Miracles done by S. Babylas and other Martyrs, would he not have exclaimed as that poor widow did, after Elias had raised her Son from death. *Now in this I know thou art a man of God, and that the Word of our Lord is true in thy mouth?* 2. S. Chrysostom

softom cited above, uses the very word *σημειον* or *Sign*, when he tells us that such *Signs*, or *Miracles*, though not so necessary for the Learned, avail much to strengthen the Faith of weaker understandings. 3. As you have heard, S. Chrysostom Argues thus. If the Apostles Miracles had not been Conviction enough to beget true Faith in men then living, the Signal Miracles of S. Babylas had so much efficacy as to reclaime them from their Impudency. Behold, saith he, the Gentils and the Divels Power utterly conquered, became so mute and Silenced after our Saint: (as à *Master, or Commander*) had stop't their mouths, That they never spake word, though most busily lowd before in that Temple of Daphnis. Tell me Reader whether this admirable Miracle may not bear Parallel with the like done by the Apostles? Lastly, and this Reason convinces; The blessed Apostles in their curing the sick, casting out Divels &c. Manifested by such Signs or extraordinary Miracles, That Christ our Lord gave them commission to preach the whole world over. But, saith S. Chrysostom, *there is no Country, No People, or City, where such new and unlook't for Signs have not been wrought, and publickly divulged* (though not in the like ordinary manner as we shall note presently) Therefore unless the Dr can make it out, that the *very same Miracles wrought by an Apostle and à Saint of à latter date* (S. Paul for example, and S. Babylas) are *Signs in the one, and not in the other*) which is impossible) he is obliged to retract his Doctrine.

S. Chrysostom's convincing Arguments.

8. By all hitherto said, you see first, that the word *Miracle* used by the Latins and the
N Church,

Church, more significantly expresses the Nature of Works done by the Infinite Power of God, than that word *σημειον* or Sign; For a Sign taken in a General way belongs to Things not all wonderfull, (smoak is a natural Sign of fire, our words by Institution are Signs of the speakers mind, and the matter spoken of) whereas the word, *Miracle*, leads every one to a clear Perception of works done above the force of nature. You se. 2. The Dr's beggarly Put off, or empty dissatisfactory Glosse brought to nothing, when he saith, *that the extraordinary things done by Martyrs were only attestations of their Sanctity or being highly in Gods favour, and Therefore it was meet in those dayes, When Paganism recovered Strength, to vindicate the Innocency of Martyrs.* Mr Dr, *Ex ore tuo te judico.* The whole cause shall be decided by your own words. Were the Martyrs then *Innocent, Holy, and Vertuous*? None doubt's it; That Innocency and Vertue therefore, supposed them endued with the true Faith of our Christian Verities, And is it not most evident that they lived and dyed in *that true Faith*, which they openly professed before the People, and the worst of Tyrants? No envious heart can Deny this. Say then, and you touch the point in Question, whether the Miracles wrought by them when persecuted, might not as well (to use your word) be *Signs* whereby they testified to the world that their Faith was true, as that they were *Innocent and vertuous*? Why therefore do you, Sr, without any reason or Authority (nay contrary to clear Evidence) mince matters so, as to make their Martyrdoms Attestations of their Innocency only, and not of their Faith, as if, Forsooth, either Like the silenced Devils

Miracles wrought by Martyrs as well witness their faith, as Innocency.

vels mentioned, they could not Speak, or would not open their mouths to Professe Christ's Doctrine for which they dyed, and God impowred them to make Publick?

Pretended Objections taken out of S. Chrysostom Answered. Dr Still grossly abuses Iohn Gerson, Chancellor of Paris.

9. It is now high time to examin our Doctors Quotations found, as he thinks, in S. Chrysostom against Church Miracles, And first we are remitted to the Saints Commentary or exposition set forth in three or four Editions upon S. Pauls Epistles. Reader, I have exactly Perused every Edition, and can never sufficiently wonder, how it came to passe that the Dr Saw not his own fraud, or had the face to produce *S. Chrysostom against S. Chrysostom*, when it's evident he owned, as you have heard undeniable Miracles done in his Dayes, and in all precedent Generations.

S. Chryf. in
1. Epist ap
cor. Homil.
6. Epit.
Græcè &
Latine He
ruch auel.
Interp.
Henr. Savil.
Græce E
dit Parisi.
& Basiliens.
fi Latine.

10. I say first. It is far more certain, that true Miracles have been wrought in the Roman Catholick Church than that S. Chrysostom wrote this very Homily the Dr quotes, For all Universally, the Fathers Greek, and Latin, yea S. Chrysostom himselfe, all Christians Generally, even Hereticks and Turks likewise, ever owned latter Miracles as most unquestionable, but there is no such Assurance had of S. Chrysostom's penning this Homily, And far lesse certainty that

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*S Chryso-
stom in the
Homily cited
has not
one Word a-
gainst latter
Miracles.*

the Dr hit's upon it's true meaning, wherein if there be à mistake, the Dr's labour is lost. I say 2. S. Chrysostom in this whole Homily has not one word contrary to the common Sentiment of Catholicks, who positively Assert true Miracles to have been wrought in the Roman Catholick Church, over and above those done by Christ and his Apostles.

II. To prove my Assertion, Know Reader that S. Chrysostom's chief Aime in this Homily is to Show the wonderful work of God in converting the world by Twelve Poor unlearned Fishermen, which yet his Alseing Providence effected, as the Saint Demonstrat's in the precedent Chapter, when God made choise of the *Weak and most abject* (so the Apostle speak's) to evacuate and destroy the Pride and wisdom of the world, to the End, *no Flesh might glory in his sight*. Hence it is, that the Apostles were honoured with two great Priviledges, the one, *The Apostles honoured with two special Priviledges.* saith S. Chrystom, was to receive by Divine Inspiration what ever they taught; We now living (not so priviledged) want that particular Prerogative, and deliver Christ's Doctrin set down in Scripture which we received from those first great Lights of the Church. The 2. Grace granted the Apostles was to work Miracles, as the Gospel expresses *Having called the twelve Disciples together, he gave them Power over unclean Spirits, to cast out Divels, to cure all manner of diseases, and all manner of Infirmities.* Observe well the Priviledge conferred upon all, and every one. That is as They had ample Power to preach the whole world over without restraint, to write Canonical Scripture, to constitute lawes for Christians, so likewise they had Power to cure *all manner of disea-*

1. Cor. I. 19

*The Apostles
honoured
with two
special Pri-
viledges.*

*Matth. 10.
v. 10.*

diseases, and all manner of Infirmities. Now this Power, as Authors observe, being made an ordinary Gift to the Twelve, or then annexed to that set number of Blessed men only, was never granted to any other like multitude since Christ's time, For as Brerely cited, notes well, the Gift of working Miracles after the Apostles Dayes was never ordinary or common to the Churches Pastors, But peculiar to certain Persons and at certain times, according to the special Dispensation of Gods Pleasure, sometimes granted, often denied. Thus much premised.

12. Read S. Chrysostom, and begin with that Question *Τίνος ἕνεκεν τὰ σημεῖα κεκώλυται νῦν* ? For *vvhat* cause is it, That the Apostles Signs are now forbidden? (The Saint expressly speak's of the Apostolical wonders, not a word there of any like Power given to particular Persons in the Church) Doth thou ask this Question, saith the Saint, not yet believing those Apostolical Wonders or as One desirous to learn the true Cause? If as an Unbeliever, Tell me how those blessed men neither rich nor Eloquent nor noble, but contemptible in the Eyes of the world, gained so many to the Christian Faith contrary to their natural Inclination, when pampered up in all Delights and Pleasures, *Hovv* did they accomplish this admirable Work? Speak plainly, By doing Miracles or not; If by Miracles, I have my intent, if not; This is the greatest Miracle of all other that they persvaded to Christ's Doctrine without any Miracles. He goes on. That therefore such Apostolical Miracles (for upon these his whole context fall's) are not done now, is no Argument that they were not then done, for *Τότε κηρύσσωσιν ἐγένετο*. Then it was expedient and profitable they

Se Prot. A-
pol. Tract. 2
c 3 sect. 7.
subd 1. p.
with me
530. n. 2.

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they should be done. Νῦν κεραιμὸς ἔσται. Now not expedient, useful, or profitable. Why then Expedient and profitable? He Answers, because God then manifested both Power and wisdom in reclaiming whole Nations from Infidelity, by Choosing out twelve poor unlearned Fishermen to doe an admirable work in converting the world, and humbling the pride and greatnesse of it; No wonder Therefore if those blessed men had Priviledges above all other Teachers. But why not now either Expedient or useful? S. Chrysostom Answers, Because, were such evident Signs annexed to Twelve men now, and publickly shown, the merit of Faith would be much abated, for the more manifest a Miracle is, Faith (though still Faith) loses something of its reward, witnesse our Saviours own words. Blessed are those who have not seen and yet believed, All this is to say in plainer Terms, answerable to S. Chrysostom's true meaning. Had God now (after those first Apostical Signs, and all other conspicuous Miracles wrought in the Church) sent Twelve rude, unlearned men to Preach the whole world over, had he made them Ordinary Thaumaturgi, or impowered them to work Miracles publickly in all Nations, and to cure all manner of Infirmities as the Apostles did; Had he, I say, done this after so great precedent Evidence manifested both Anciently and in latter Ages, the minds of men overwhelmed (as it were) with too much Light, would have lost much of the reward due to an humble and obsequious Faith, which ever implies a Captivation of the understanding. So Providence hath ordered, that a Mean be held in the Motives inducing to believe, not too Luminous on the one side,

*Be the Apostles
to cited.*

*Why the A
postles spe-
cial Privi-
ledge in wor-
king Mira-
cles was once
useful, and
now not.*

*Providence
has ordered
that a mean
be held in
the Motives
to Faith.*

For

For that would entrench upon the obscurity of Faith, yet on the other side most prudently Persuasive, for the gaining our Submission to what ever God hath revealed.

13. Thus much I boldly averr is S. Chrysostom's chiefest Aime in this Homily, if the Dr reject's the Doctrin, let him once please to give weight for weight, and reduce his Assertion to as sound Principles as mine opposite to his, stand's upon. I show first that Chrysostom own's Miracles wrought in the Church above the force of nature, not only here, but in a hundred other places. One only Passage, because it bear's the Look of a Popish Miracle you shall have taken out of his own undoubted Writings, where the Saint largely laies forth the Dignity of Priesthood. When, saith he, the Priest invoc's the Holy Ghost; and Offer's that dreadful Sacrifice full of S. Chryl de
horror and Reverence, and dayly hold's the Lord of Sacerdo.
all in his hands, my Demand is in vvhhat Order or Dignity shall vve place him, vvhhat Purity and integrity
of life shall vve require of him? Much more followes
to this purpose? Then he add's. At that time
of the Sacrifice, the vvhole Order of Celestial Spirits are
present vvith the Priest, in honour of him vvho lies Sa-
crificed upon the Altar. Yet more. I have heard
saith S. Chrysostom, a Venerable old man to vvhom
God revealed many high Mysteries, saithfully recount-
ing a Vision he once had in time of Masse. He saw
on a sudden whole Multitudes of Angels in most res-
plendent Garments round about the Altar, where the
Priest Sacrificed, bowing down their heads, as Sout-
diers are wont to do, when the King is present. And
this, saith the Saint, I easily believe. Another man
also of most vvorthy credit told me (they are S. Chrysostom.
Chrysostoms words) what he had seen and heard,

Two Popish
Miracles re-
lated by S.
Chrysostom.

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and t'was, that those who depart this life, if
they have worthily and with a pure Conscience
received the Divine Mysteries, being ready to
dye. are accompanied straight to Heaven by
Angels, that like troupes of Souldiers attended
their Bodies, lying sick in bed.

14. What saies the Dr, are not these clear
Miracles above all natural force, done to the
Honour of our Sacrificed Sauour upon our Ca-
tholick Alters, And much like such Miracles as
we read of in other approved Authors? How-
ever, if you believe Mr Doctor, S. Chrysostom
denyed all Miraculous Signs which is to say, the
Saint Contradict's himselfe, for as we have evident-
ly Shown he hold's and defends true real Miracles
through out his Writings, Therefore it is most
improbable that he Denies them in this place.

*The saint
proves other
great Mira-
cles.*

15. The second Reason of my Assertion re-
lies upon S. Chrysostom's own Discourse profe-
sured in the Homily cited. If, saith he, you
now seek for Signs and Miracles, you have in-
numerable Predictions of *admirable things done in*
our Age. You see the Conversions of Na-
tions, foretold plainly, set before your Eyes.
You see our Saviours Prophecy of being ever
with the Church to the End of the world, hi-
therto verified. You se that Hell gates, mau-
gre all attempts, were never yet able to Prevai-
le against the Church built on a firm Rock;
which had never been, had not Christ stood with
it, and Powerfully opposed all Enemies. Fi-
nally the Saint exhort's all to Piety and a Vir-
tuous life. O were our Duty herein faithfully
complied with, we might, saith he, Convert
the world without Miracles. But who amongst
us now retires to the Desart? Who goes on
Pil-

Pilgrimage? Who of our Doctors takes pains to supply the want of the poor and needy? Thus S. Chrysostom.

16. The last Ground of my Assertion, is the main Drift of the Saints whole Discourse, who never through this Homily utter's one word against Church Miracles, but only Showes how and in what manner the Twelve Apostles were singularly Priviledged with two particular Prerogatives, the one, as I noted, to teach by *Divine Inspiration*, The other, to have the Ordinary Power of working Miracles in curing all manner of Infirmities &c. And this Power we may truly Say (never since granted to any set number of Persons in the Church) ceases, or is taken away, But can any one hence infer, that because that Ordinary Gift ended with the Twelve, Therefore none in the Church by *Special Dispensation* work's Miracles now? The Inference is lame and just like this, The blessed Apostles, as S. Chrysostom observes, singularly Priviledged taught Truths by Divine Inspiration, and by that Grace faithfully delivered our Christian Verities: The Pastors and Doctors of the Church in after Ages taught not Priviledged with the like *Apostolical Inspiration*, Ergo none of them ever since delivered one Christian Verity, For Though we grant them Divine Assistance in their teaching, yet because that falls short of the Apostles Inspiration, they never taught Truth. I say if this way of Arguing bee most weightlesse, The other is no better. Viz. The Apostles singularly priviledged were made Ordinary *Tbaumaturgi*, as is already declared, but many great Servants of God though not endued with that *Apostolical grace*, yet Now and Then, as it pleases Providence to Dispense

To assert that the Apostles singular prerogative ceased proves not a Cessation of all Miracles in the Church.

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his favours, raise the dead, restore sight to the blind &c. However such Wonders must not, forsooth, be called Miracles, because They are not Ordinary to any Person in the Church. The Question therefore is, whether such Miraculous works have been done in after Ages, and not how, and in what manner they were Wrought (whether by ordinary or extraordinary favour) wherein, as S. Chrysostom well observes, lies the Difference between the Apostolical Signs, and latter Miracles? Note well this Difference all along, and you will find the Dr's Arguments weak, and far from the Purpose.

The question proposed is whether Miracles have been wrought, not how, or in what manner.

Chrys. in 1. ad Timo. Aōy. 1. that is Hom. 10.

17. The Dr's next Quotation taken out of Chrysostom is more forcelesse, where the Saint Demands, From whence shall Christians now be moved to believe? From Signs or Miracles? *ἀλλ' οὐ γίνονται Ταῦτα*, but these are not wrought. Here the Dr fraudulently leaves off. To unbecuile the Reader, know that the Saint inveighs against the reprehensible Manners of many then living, who too much loved Themselves, desired to appear great in the World, and had à horror to think of Death. Then he Ask's how can these men be brought to Believe? What by Signs or Miracles? But these are not now wrought. By the Holy and Saintly lives of others? Alas! they are not now seen. By laudable Works of Charity? There is no Vestigium of them amongst men, And we, saith the Saint, are the cause of these Evils, whereof we must give account to God, Let us therefore awake out of this drowiness, and amend our lives &c. Say now, I beseech you, can any Inference, when S. Chrysostom speak's like à Preacher) that he really Judged, there were none

none the whole world over that loved God in those Dayes, but sought them selves, Honours, or Dignities? None the whole world over, that gave Evidence of a Vertuous life? None the whole world over, that did any works of Chariry? It is highly senceless, and no less is it improbable, that the Saint Judged no Miracles were then done in any part of the whole Christian world, when he knew not what passed the Tenth part of it. All therefore he saith is, that God ceased to shew new Signs to such lewd Livers, who (if Christians) had Miracles enow, partly recorded in Scripture, partly known by the History of all Ages, abundantly sufficient to awake them out of their Dulness, and draw them to a better Life.

18. Another Quotation contain's nothing like a Difficulty where S. Chrysostom speak's worthily of S. Paul, and prefer's the Apostle before men then living. Though, saith he, I speak not this to insult over any in our time, yet I cannot but wonder at their boldnes, who dare compare Them selves to this great Doctor. *Alas! were all our men assembled together in one place, and should with a thousand Prayers and tears, begg the favour, they vould never do so much as S. Pauls han-* *ker-chief did.* Most true Doctrin, because Mi- *Miracles are not infallible wrought at the Prayers or tears of pious men.* racles being God's free Graces bestowed upon what Persons Providence pleases best knowing our Necessities, are not infallibly wrought at a Call, or when men, though most Pious and devout would have them done. Whence it is, that many great Saints have wrought fewer Miracles, than others, Perhaps, less eminent in Vertue. Saints may humbly pray that God manifest his Power, when and as often They Judge

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ge Circumstances require it, But still with à perfect Resignation to his Pleasure; but to pray, to shed tears for more, would be insolency, and justly deserve reproof.

Author.
oper Imperf. Hom.
49. in Matt.

Bellar. de
Script. Ec-
cles. verbo
Chrysost.

An Author
quoted by the
Dr that
speak's
Contradi-
ctions.

19. The Author of the Imperfect work Quoted also by the Dr hath little credit with us. First, because, an Heretick either composed it, or at least corrupted the Work as Bellarmin Witnesses. 2. Upon this Account that it contain's Evident contradictions, for there the *Homousiani* are called Hereticks, and yet to affirme that, the Son is lesse than the Father, is held an Heresy. Se Bell. cited. 3. In this very 49. Homily it is said, that formerly true Christians, were Differenced from the false by the Miracles which they wrought, false Christians, Saith he, shewed nothing but empty Signs, the true Christians wrought true Miracles, soon after we are told, that this working of *Miracles is vvholly taken away*. A plain Corruption contrary to S. Chrysostom's exprefs Doctrin above where he Saith, that *God never ceased to vvork Miracles in every Age, And such as the Apostles vvrought*, Yea more numerous in after Ages, and in that Sence greater, though inferiour to the Apostles Signs, if we respect the singular Priviledge of the Ordinary Power granted those first great Masters, whereof enough is spoken already.

20. Our good Dr having done with S. Chrysostom, methinks unseasonably enough return's to Capgrave, and Colganus, and after à Rehearsal of some strange Wonders related by them, debates à Question little to our Purpose. *Whether any since the Apostles times had the Gift of speaking divers Tongues, or were understood?* Some say, *Yea*, others *No*, which proves

proves, if the Writers be truly Quoted, that some have erred, light where you will (whereof more hereafter) it little import's our present Controversy. I therefore wave the Parergon, and will Examin other Testimonies alleged by the Dr, proving, as he Thinks, that all true Miracles ceased after the Apostles time, and one cited by Mr Dr, is the Chancellour of Paris, *Gerſon* John *Gerſon*, who favovred not that Sect of men, whipping themselves to blood, neither liked he Those that spake of new Miracles to confirm the neer Approach of the Day of Judgment, or the speedy comming of Antichrist, But call's them Phansies and old mens Dreams, Thus farr the Chancellour speak's with great Reason, And most judiciously add's; That Miracles now à dayes are to be held much suspected, *Nisi prius factâ examinatione diligenti*, Unless first rigidly examined, *which Exception implies no Denyal of Miracles*, but rather Supposes them wrought. Soon after followes *Gerſon's* Letter to S Vincentius.

Gerſon
contra ſe-
ctam fla-
gelantium
tom I.
page 641.

21. Reader, I have perused that Letter twice, and find that Dr Still. most injuriously imposes two things upon *Gerſon* which he never wrote in this Epistle. The one, That he expressees no great Admiration or esteem of S. Vincentius, whereas the contrary is evident, For he calls him à most famous Doctor, and one that Zealously sought the Good of Souls, That he had heard much of his renown by the report of the General of his Order &c. The Second falsity is intolerable, which yet the Dr, Writes in à different Character. This Author, saies he, (and he alludes to *Gerſon* or to none) makes no other Difference of Signs, Than that the

The Doctor's
most un-
worthy &
with the
Chancellor
John *Gerſon*.

MIRA-

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Miracles of false Christians were only in appearance; whereas the Miracles of true Christians were real and beneficial to the world. But now (and this I except against) This working of Miracles is usually taken away; and only false Christians Pretend to it. Thus the Dr, and brag's when he has done of his Quotation being so strong, That he expects no other Answer to it, than calling the Author of it Heretick. Reader, all is most false, there are no such words in Gersons Epistle nor any thing like them. How the Dr will clear him selfe from worse than Jugling here, I know not; while he made use of the same Edition I have before me, as appear's by the very Page he cites 641. Answerable to mine; Paris print 1606.

22. Now Reader, you may Bless your selfe with the Sign of the Crosse at à strange Wonder: Dr Stillingfleet will needs have it sink into our Heads, that no lesse à man than the great S. Austin much opposed the Continuance of Miracles in the Catholick Church. Should we slightly passe over this grosse Errour without reproof, There can be no Paradox, no Improbability so monstrous, which our Dr may not ere long hope to fashion better, to varnish over, and set forth as sound and saleable Doctrin. In à word the Errour is Gross, and in plain English more than intolerable.

None more stoutly Defend's Miracles
wrought in the Church, Than
blessed S. Augustine.

23. For your better Satisfaction turn to S. Austin
Austins Treatise entituled the *City of God*, whe-
re in the first place he Asserts Twice over,
that *etiam nunc*, even in those dayes glorious
Miracles were wrought in the name of Christ
our Saviour, by the Sacraments, by the Prayers
and *memory of Saints departed*, And although,
saith he, They are not so famed the whole world
over, as Those we read of in Holy Scripture,
yet They are manifestly clear, and cannot be
denyed. And he doth not only Assert this in
general Terms, But proves the Assertion by so
many Examples, that à Reader must either gi-
ve S. Austin the *Lye*, or confess himselfe evi-
dently convinced.

24. When I was at Milan, saith S. Austin
the Emperour being then there, that Miracu-
lous cure was wrought upon à blind man at the
Holy Bodies of S. Protasius and Gervasius, and
this innumerable People who flocked to the bo-
dies of those Saints, were Witnesses of. I om-
mit that great Miracle there largely set down
wrought in Carthage upon à pious woman cal-
led *Innocentia*, who had à Cancer in her breast
Judged by all Physicians incurable, yet after
She had powred out her earnest Prayers to God
for assistance was in à moment of time heard,
and Miraculously cured. This I passe by,
with Intention to recount yet greater Wonders,
and Ask what the Dr thinks of an other Po-
pish

S. Austin
lib. 22. de
Civit. Dei
c. 8. per
rotum.

One Mira-
cle wrought
at Milan.

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*Another on a
house infe-
sted with
Divels.*

*S Austin's
own Relation
of this Mi-
racle.*

*A third on a
young man
strucken
with a Pal-
sey.*

ish Miracle there related? *Hesperius*, saith *S. Austin*, one of the *Tribunes*, had his House much haunted with Evil Spirits to the great molestation of his Servants, and desired some of our Priests to repair thither, who did so, one taking with him a Piece of the Holy Earth which was brought from Hierusalem, where our Lord was buried, hung that up in the Chamber to secure himselfe from the danger of those Divels. He said Masse, offered up the Sacred Body of our Saviour, and earnestly prayed, that the Vexation, Very afflictive to that whole family, might cease, And by Gods great mercy it ceased. The house thus happily freed from Divels, *Hesperius* out of Reverence, not willing to keep that Holy Earth longer in his chamber, Ask't me, Saith *S. Austin* and another Bishop, whether it were not best to preserve it in some place, and erect an Oratory where Christians might meet together and serve God, we condescended, saith the Saint, And all was done accordingly. When behold a young man stricken with a Palsey hearing of this Oratory, petitioned his Parents to carry him to the Oratory where the Holy earth lay, and after earnest Prayer made to Almighty God for his recovery, in a moment stood upon his leggs, wholly sound and perfectly cured. Reflect Reader, how many Points of Popery we have here approved by *S. Austin*? *Vndoubted Miracles, the unbloody Sacrifice of the Masse, and the use of Reliques* passe here for sound Doctrin. Had *Colganus*, *Capgrave*, or any other Modern Writer told these wonders now related, would our Dr, think ye, have spared his Jeers, and not rather scornfully laughed at all? Let us se whether he

he dare deal so rudely with S. Austin.

25. There is yet one Miracle more which *A fourth done for a poor Taylor.* may perhaps make the Dr sport; done for Florentius à poor Taylor of Hippo. The Vertuous Good man, saith S. Austin, had lost his Cloak; and not having wherewith to Buy another; addressed himselfe to the Twenty Martyrs; whose Memory was there Very famous, and begged with à lowd voice that those blessed Saints would supply his want, and procure him à cloak. Certain young men then casually present, hearing that simple Petition Jeered; and followed the poor Taylor with biting words, But he quietly went away, and happily found à great Fish newly cast upon the Shore, which he took and brought to à Cook called *Carchofus*, à very good Christian, who cutting the Fish open, found in it à golden ring, which he partly out of Compassion, partly for conscience sake, gave poor Florentius, with these comfortable Words. *Ecce quomodo viginti Martyres te vestiverunt*, se how the twenty Martyrs have cloathed thee.

26. S. Austin soon after recount's the famous Miracles wrought upon many at the Reliques of the glorious Martyr S. Stephen. I only *More Miracles recommended by S. Austin.* set down (and briefly) Three or Four most remarkable. There at S. Stephen's Reliques à blind woman who brought with her flowers and presented to the Martyr, soon after applyed them to her Eyes, & *protinus vidit*, and forthwith had her sight restored. There also *Eucharis* à Priest of Spain lay dead, and by the help of this blessed Martyr, was raised to life, God wrought this Miracle by the Priests Tunick cast upon the dead Body. There à little Boy playing

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 in his Mothers Court-yard , had his tender Bo-
 dy so bruised by à cart wheel , that he present-
 ly dyed. The sorrowful Mother carried the
 Corps to S. Stephens Reliques , where the Child,
 saith S. Austin, not only recovered life, but appea-
 red perfectly sound without *Bruise or Scarr* , as if
 he had never been hurt. There one *Bassus* of
 Hippo having his Daughter mortally sick , hast-
 ned with the sick womans Garment to the Mar-
 tyrs Reliques , and earnestly prayed for her re-
 covery , while he was on the way , or at his
 Prayers , The daughter dyed , returning home
 he found his whole Family lamenting the decea-
 sed. What did he ? He cast the Garment pre-
 sented to S. Stephen upon the dead Body, which,
 done , She without delay revived , and so also
 did another there mentioned whose dead Corps
 being anointed with the Martyrs Oyle , came to
 Life again.

27. S. Austingoes on. *What Shall I do* saith
 he ? I promised to commemorate the Miracles
 wrought by blessed S. Stephen , But cannot set
 down all , and am sure , no few when they read
 these will grieve , because I have passed over
 many more known to me. I Ask their pardon,
 for if I should enumerate all the Miracles wrought
 by the Martyr S. Stephen (to say nothing of
 others) in the Colonie of *Calama* and here also,
 many Books might be Written , These I spe-
 cify (all upon Record) to the End , they may
 be publickly read before the People. Now
 Reader observe well S. Austins ensuing words.
Id namque fieri volumus , for it was my express will,
 that they should be publickly read , mark his reason
Cum videremus &c. Because When we saw the Signs
 and Miracles wrought frequently in our time , just like
 those

S. Austin re-
 lates these
 Miracles to
 the End
 they might
 be publickly
 known.

those which God anciently manifested to the world (He means when the Apostles Preached) I endeavored that the Memory of them should not Perish. Here S. Austin plainly Asserts Miracles to have been wrought in his Dayes, in true worth, Answerable to the Apostles Signs: For if the rayling of Eutichus from death effected by S. Paul, justly deserved the name of a true real Miracle, I see no reason why the Resuscitation of three or four Persons wrought at S. Stephens Relicks, may not also be called works truly Miraculous. I wish the Dr would give any Disparity, if we precisely attend to the wonders in Themselves and moreover desire, he would not so slightly passe over, as he doth, that Grand Miracle whereof S. Austin makes an high Account, at those words. *Vnum est. One Miracle more, wrought among us: vvas so cleat, and illustrious, Saith S. Austin, that there is none at Hippo who have not either seen or heard of it, It cannot be forgotten. The Substance is thus.* *One grand Miracle, highly esteemed by S. Austin.*

28. There were seven Brothers and three Daughters born in Capadocia of honest Parents; who cursed by their Mother, then a widow, for some great wrong She Conceived done her by these Children. It pleased God (after the Mothers curse) to add his severe Punishment also. A horrible fearful shaking Seized on all the members of their Bodies, whereby their Eyes and countenance appeared so gastly, that none could endure their deformed Looks. In this sad Condition they wandred from ~~to~~ place to place, and at last two of them, a Brother called Paulus, and his Sister by name Paladia, came to us, a little before Easter and dayly frequented the Church, where the Memory of

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*Paulus and
his sister
Palladia Mi-
raculously
cured.*

‘the glorious Martyr S. Stephen is celebrated,
‘humbly praying that God would take off that
‘Punishment, and restore their former health.
‘Young Paulus entring the Church on Easter
‘Sunday, when many People were present,
‘praying at the Lattices of the Holy Place, on à
‘sudden fell flat down, and lay there without
‘*Trembling* like one fast à sleep. Some would
‘have lifted his Body up, others desirous to see
‘the Event, said No. Soon after, he stood up
‘of himsefse free from Trembling, because,
‘saith S. Austin, *he was perfectly cured.* The joy,
‘the Clamours, the Gratulations, the Thanks
‘given to God upon the Miracle resounded the
‘whole Church over, no man held his peace,
‘all praised God, and I, saith S. Austin, giving
‘thanks also, rejoyced with them. This do-
‘ne the recovered Patient came to me,
‘fell on his Knees, and then all again cryed
‘out with à lowder voice. These Clamours
‘ceasing, the Divine Scripture was read, and I
‘spake upon one Passage à few words, not many,
‘for I thought it best in so Publick à Joy, that
‘all should rather consider the Wonder God
‘had wrought, than hear me speak. Paulus di-
‘ned with me that day, and related the whole
‘Story of his own and his Brothers Calamity.
‘Much after the same manner his Sister *Palladia*
‘within à few dayes falling down at the Cancells
‘by Gods great mercy, recovered perfect
‘health.

29. See more of these Miracles in S. Austin,
the few here mentioned I purposely set down,
to unbeguile the ignorant whom our Dr plainly
cheat's, when he produces this learned Father,
as one that Opposes latter Miracles, or at least
such

such as the Apostles did. I appeal to the Judgement of all learned men, and Ask, whether the restoring sight to the blind, raising the dead, and curing incurable Infirmities, may not be parralleled with the Apostolical Miracles? I Ask again, whether S. Austin after so ample a Relation of God's wonders done in his dayes filthily forged Stories, told lyes to deceive the world, or contrarywise Spake Truths well known to himselve and innumerable others then living? It is horrid to Judge (nor dare any man in his Wits avouch it) That all the Miracles recounted in this one eighth Chapter are lowd lyes, or forged Tales, what then can be said, but that they Must be owned Truths sincerely set down, upon as great humane Authority as may seem Satisfactory to the most prudent and Judicious. Yeild this, and the D^m must admit Miracles of the first Magnitude to have been done in the Church, distinct from those the Apostles wrought.

30. To producc other Testimonies out of S. Austin most home and pregnant for Miracles, would be too large a Task. These few quoted in the Margent which stedfastly held that great Doctor in the Catholick Church, afford light enough. Viz. The fulfilling of Prophecies, the laborious Travels of the Apostles, the Reproaches and blessed death of Martyrs, and besides great Univerfal and puissant Signs, glorious Miracles. Pro opportunitate temporum, when it best pleased God to work them. And shall we then fear, saith S. Austin, to hide our selves in the Lap or Bosom of this Church after so special Divine Assistance shown us, and great Fruit done by it? Shall we doubt to do so, when we see the Church raised to the height of Authority,

S Austin
de utilit.
cred. c. 17.
& contra
Epist fund.
cap. 4.

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Miracles
held S. Au-
stin in the
Catholick
Church.

While all Generally acknowledge is descended to us 'by
a continued Succession of Bishops from the See Apo-
stolick; Hereticks who in vain snarle at this Ora-
cle, are condemned by the common Iudgement of men,
by the Wisdom of Councils, as also by its glorious Mi-
racles. I say (add's the Saint) not to give supream
Authority to this Church, is, in Good earnest Notorious
impiety, a headlong Pride, and Arrogancy. Judge
Reader (and I wonder Dr Still. trembled not
when he reads these words) whether S. Austin
owned not Miracles wrought in the Church, as a
main Motive to believe in it. Twice over he
recurr's to Miracles as his Proof in the Passage
now cited, and repeats the same in his Book a-
gainst the Epistle, which Manichæus called his
Foundation. Yet, forsooth our Dr would per-
swade us that S. Austin opposed all signal and re-
markable Miracles, Those only excepted which
Christ and his Apostles manifested to the world.
Most untrue Doctrin. We now proceed to the
Dr's ill Account given of S. Austins Opinion in
this matter.

C H A P. X.

Of Dr. Stillingfleet's shuffling and unworthy dealing with S. Augustine. Not one Testimony produced by the Dr makes so much as probably against great Miracles wrought in the Church. The like Account we give of other Authors falsified by the Dr.

1. **T**O proceed clearly I say first. No Catholick Author ever yet denied great and most Signal Miracles to have been wrought in the Orthodox Church of Christ. None of them ever hitherto brought in S. Austin, as Opposite to our Catholick Miracles. Many it's true assert, That false wonders have by abuse often passed for true ones, which all willingly acknowledge, and Say the Church upon their Discovery hath severely punished those who gave the scandal. and upon this unsteady Topick, the Dr unworthily ground's the most of his whole Discourse, as will appear afterwards. Now to S. Austins Testimonies.

No Catholick Author denied great Miracles wrought in the Church.

2. The Dr quotes his Book of true Religion, where it is Said, that the working of Miracles since the Church is now established, and diffused over the world, becomes Vnnecessary, yet God (thinks Mr Dr) might do them, out of extraordinary kindness to his Church in a time when

S. Austin de vera Religion c. 25.

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Dr Still.
page 58 r.

S Aust lib.
1. Retract.
cap. 1 3.

Observe
what Mira-
cles S. Austin
speak's of.

many Pagans vvere yet unreclaimed. Reader here is not all, for S, Austin in his Book of Retractions (and the Dr saw it well enough) declared his own meaning thus. *When, saith he, I tau,ht in my Book of true Religion, That after the Churches Establishment Miracles vvere not necessary, that's very true, because novv vvhen hands are laid upon the Baptized, They receive not so the Holy Ghost as to speak vvith the Tongues of all Nations, neither are the Infirm now healed by the shadows of Christ's Preachers, that passe by them. These and the like Wonders cease. But vvhat I said then, (mark the words,) is not to be taken, as if no Miracles vvere novv vvrought in the name of Christ, for I had assurance of a blinde man cured at Millan, and of many other great Miracles done in These times, that I neither knowv them all, nor can enumerate those I knowv Thus S. Austin. Say Reader, doth not the Dr egregiously juggle in raising à Difficulty out of S. Austin, which the Saint had solved long since, and plainly laid before all mens Eyes?*

S. Austin de
utilit. cre-
dendi c. 16.

3. The next Quotation in S. Austins Book of the *Vsfulness of believing*, is nothing at all to the Dr's purpose. There we are Told, what great Miracles were frequently done by God *made man*, while he lived on earth, then S. Austin Demands? Why they are not done now? He Answers, because they would not move, unless they were wonderful, for Saith he, were they Things common or usually Shown, they would not seem wonderful, and he explain's his meaning by an excellent Instance, *vvayed by Mr Dr.* Should one, saith the Saint, who never yet saw the Vicissitude of day and night, the constant motion of the Celestial Orbes, the four various Seasons

Seasons of the year, the mighty efficacy which lies in seed, the Beauty of light, of Colours &c. Should such a man, I say first behold these wonders, He would be overwhelmed with a Sight of admirable Miracles, Yet We. not because we know the Causes of these things (for nothing is more obscure) But because they are common and daily seen make little or no Account of them, And so it would happen, were the Miracles wrought by our Saviour continually shown, or often laid before our Eyes. S. Austins whole Drift therefore is to Demonstrate, that if Christ's Miracles were so common or continually wrought amongst us, like the incessant Motion of the Heavens, or those other wonders already mentioned, They would (to use the Saints words) grow contemptible, Yet hence contrary to all Logick and rational Discourse, the Dr would infer that Miracles are never wrought, though God often vouchsafes, *Pro opportunitate temporum* (That's also S. Austin's expression) to do them by his Servants here on earth, That is, not so frequently by any one man, or in any such manner, as our Saviour did, in the first Promulgation of the Gospel.

Were Miracles vulgar and common they would not move.

4. Here the Dr to his own confusion remit's us again to S. Austin. When, saith the Saint, I mentioned in another place the Miracles our Lord JESUS wrought in his mortal flesh, I asked why the like are not done now? And answered, They would not move unless they were wonderful, and this I said, because neither so great Miracles, nor all the Miracles wrought by Christ, are now done among us. *Non quia nulla sunt etiam modo*, And not because God works no Miracles among us now. in this present Age. These last words which prove that Miracles cease not in the Church, our Dr wisely conceal's, and adds

S. Austin: lib 4. Re-tract. c. 14.

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to S. Austins Text another Expression not extant there. Viz. *As were wrought by Christ and his Apostles*, whereas, the Saint in this Passage, speaks only of our Saviours Miracles without mention made of the Apostles. However, after this double fraud you must hear the Dr triumph. *And can, saith he, any Sayings be more contradictory, than this of S. Austin's and, E. W.'s asserting That as many and as great Miracles (yea greater) are wrought since, as were in their Dayes?* Mr Dr deal plainly, read in lieu of your words. *As are done in their dayes, as were wrought by Christ*, and your supposed contradiction vanishes into smoak. For do not I expressly say in the last Treatise, That Christ our Lord proved himselfe the greatest *Thaumaturgus* the world ever beheld, and far surpassed all Angels and men, Patriarks, Prophets or Apostles in working Miracles all nature over, which none ever did before, or shall do hereafter? None but Christ commanded a new Star to shine at their birth. No man like our Saviour, darkened the lights of Heaven, split the rocks, rent the vail of the Temple, moved the earth, or rose again to Life like Christ our Lord. Therefore S. Austin saies well, and I also assert it, that neither so admirable, nor all the Miracles wrought by Christ, are now done amongst us. Notwithstanding to verify that certain Prediction of greater wonders, I said, more blinde have seen more dead have risen to Life again, more poor have received the Gospel in the later Ages of the Church than before, while our Saviour was upon earth, and this is undeniable, unlesse S. Austin's Authority and all humane Faith be banished the world. Hence I often Paralled Miracles wrought

Part. 2.c.1.
num. 3.

Christ our
Lord, far
above all
men and
Angels in
Working
Miracles.

wrought in the Church with those done by the Apostles, ever giving Preheminence to our Saviours glorious Wonders, and withal yeilded, as you may see above, à singular Prerogative granted the Apostles in working Miracles by Ordinary Commission, which none (known to me) in the Church ever had since, or if any had it, the favour was singular and not common.

5. The Dr goes on. *Its true indeed S. Austin saith there were some Miracles still left in the Church, and he produces several Instances else where, but in the same place, he Denies the Necessity of these Miracles since the large Propagation of Christianity in the World, and account's him à Prodigie, that yet seeks after Prodigies to confirm his Faith.* Reader, note first how faintly the Dr speak's. *Some Miracles forsooth,* but durst not name them, fearing they might appear *Great ones*, For so They truly are in S. Austin, *if raising the dead, and restoring Sight to the blind, be rightly accounted Great.* Thus much noted. Turn to the Dr's Quotation, you have it above, where S. Austin's Adversaries propos'd this Question. *Why are not the Miracles you preach done now?* He Answers. *Possem quidem dicere. I might say, Miracles were necessary before the world believed to the End it might believe, And that whoever now seek's after Prodigies to believe, when the World believes, is himselfe à great Prodigie, if he believes not with the believing World.* Thus I might speak, saith S. Austin, which Expression, as every one see's, exclud's not Miracles from being thought useful now, but rather supposes them useful, when God, as S. Austin Testifies, manifestly wrought them among Believers in those Dayes, And therefore soon after concludes in the same context, *Eriam nunc*

fiunt

S. Austin. de
civit. l. 22.
c. 8. initio.

By what
Argument
Austin con-
vinced his
Adversaries

p: 197
Supra:

fiunt Miracula Even now Miracles are done in our Age. Neither could S. Austin plead against those vain Adversaries by Primitive Miracles, for he saith expressely, They believed none were wrought, Therefore he confutes them by S. Chrysostom's excellent Argument used above and known to every one, The substance whereof is, *Either men believed our Christian Verities induced thereunto by Miracles, or not; If by Miracles, God manifested them to the world, If not; the greatest Miracle of all is, that the world believed the hard Mysteries of Faith without Miracles.* Thus S. Austin in this place plainly Discover's our Dr's fraudulent Proceeding.

S. Austin in
Pf. 130. v. 1.

6. S. Austin next quoted upon the Psalms speak's of Simon Magus his pretended Miracles, But has nothing like those words the Dr cites, Though should the Saint either there, or els where Say, *that the Miracles of Christ and his Apostles were wrought for the benefit of future Ages,* he delivers a great Truth confessed by all, neither ought any to complain had he done no more, But humbly thank God for showing so many admirable Signs already manifested to the world, whereunto none could lay just Claime, much lesse rationally find fault, had they never been wrought. In like manner, had God not Redeemed mankind by sending his only Begotten Son, but done the work by an Angel or Some other way, none could have justly complained, or Challenged as Due that greater Mercy, shewed by JESUS CHRIST.

S. Austin de
uitate Eccl
cap. 16.

Reason and he cites S. Augustine against the Donatists, whereof I spake largely in another Treatise, and cleared every Difficulty he falls upon in this place,

1. c. 9. n. 4

ee, yet you must have it again like à fresh Objection. Wonder nothing, Sectaries will never leave off an old Idle Cowardly Trick, nauseously to repeat what they once layd hold on, though they see it solved Twenty times over. Well, but what Saies S. Augustine? He bid's Donatus and Pontius plead no more by the Visions of this Brother or that Sister, because all are Fictions, Lyes, and monstrous fallacies. Then he discour- ses. Either these visions spoken of among you are false, Or if any wonders be wrought there, we are the more to beware of them, *our Lord having foretold us, that false Prophets should arise and work Signs*, which if possible, might deceive the Elect. Here you see S. Austin would not in this place debate the Question with the Donatists, whether God for reasons best known to himselfe, work's true Miracles by Hereticks, Iewes or Heathens, but prudently abstract's from that Controversy, though he accounted them Lies and monstrous Fictions. As who should say be they as you will, true or false, They are all worthlesse upon à Ground laid forth after- ward. *Viz. Ye Donatists have not Christ your head, because you are not of his Mystical Body the Catholick Church.*

8. The Dr replies, S. Augustine bring's northe Evidence of Miracles to prove the Church by, *not any visions or Revelations, For he saith such things are to be approved because they are done in the Catholick Church, not that the Church is proved Catholick because they are done in it.* Tell me Reader, doth not S. Austin here plainly Suppose Miracles to have been wrought in the Church, for if they require the Churches Approbation, They are first wrought there? Doth he not also assert

assert above, That, maugre the spite of Hereticks, *Miracles held him in the Catholick Church?* Thus much is Proof enough against the Dr, who denies Miracles. Now if you Ask in what sence S. Austin teaches, that the Church is not proved Catholick, because Miracles are done in it? I answered fully in the Treatise cited above: Hee did so most prudently in his Contest with the Donatists, who pretended as well to Miracles as S. Austin, And therefore The saint waved that Argument, not because Miracles are inefficacious to prove the Church by, But upon this ground, That the latter vvonders chiefly, such as *Opatus Melivitanus*, and *S. Ambrose* mention, are not the *first Sure Principle* to manifest the Church against those Hereticks. Hence the Saint appealed to Scripture, to the *Testimonies of the Law*, of the *Prophets*, and *Psalms*, which the Donatists willingly admitted (though they Cavilled at Miracles.) *Hac sunt*, saith he, *Causa nostra documenta, hac firmamenta.* We plead by the strong Documents of Scripture, where we have the *Vnity*, the *Visibility*, and *large Extent of the Church* over the world fully expressed; These Testimonies you deny not, though you slight our Miracles. Produce therefore but one clear Passage of Scripture, saith S. Austin, without your Idle Glosses and interpretations, whereby it may appear, that the Church is only confined to Africa and you speak to the Purpose, but if you fail herein, and fail you must, conticescite, holde your Prattle, believe the Truth &c. In this Discourse the Saint Declares how grossly the Donatists strayed from the genuin Sence of those words in the Canticant. 1. 6. *etc. Shew me vvhether thou feedest and liest at*

Why S. Austin
impleaded
not by Miracles,
but by Scripture.

Noon, most simply made use of by them, to prove the Church confined to Africa: Much more S. Austin has in this Chapter pertinent to the Controversy now in hand, and further explained in the Treatise already cited.

9. Some may Object. 1. Miracles that need the Churches Approbation, cannot prove her Doctrin Orthodox. Why not I beseech you? Christ's Miracles as seen or heard of by Report morally certain, rationally induced the first Christians to believe his Doctrin, and so I hope latter Miracles may much avail, to corroborate the Faith of Believers now. The Churches Approbation impaires not in the least the Doctrin of the Church, where they are wrought. But of this more afterwards. You will Say again, if Miracles wrought in the Church make her Doctrin credible, S. Austin did not well in omitting to plead by Miracles. I answered, the Saint proceeded most wisely in taking his recourse to Scripture; For had he insisted upon Miracles not owned by those Hereticks, The whole Contest would have been, whether such as Optatus and S. Ambrose attested, had been true or no, which would have caused an endless Dispute, and Therefore he falls upon an undoubted Principle. The Testimonies of the Law, and Prophets owned by the Donatists, and upon that Ground strongly refutes them, leaving Miracles to their own weight and Efficacy. The Dr having very lamely cited this passage out of S. Augustine vainly Triumph's; and thinks, that never two more plainly contradicted each other in this Point, than S. Austin and E. W. who, saith he, appeals to Miracles for a Proof of the Cathelick and infallible Church, and such as are equal to those of Christ and
his

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*The Dr's
vain brag.*

his Apostles. Of this Equality I have treated already, and told Mr Dr wherein Church Miracles (as raising the dead, curing the blind; and healing the infirm) are equal, and how they differ from the like wonders done by Christ, and his Apostles. As for your *Triumph* Mr Dr, before the least Shadow of Victory, all I say is; if it comfort your heart, hold on; Till you have better perused S. Austin, and these my short Notes upon his Doctrin, That done, you will I am sure, have little heart to brag the second time.

Dr Still.
page 582.

S: Aug trac,
14. in Joan.
cap. 3.

10. The following Quotations our Dr gathers out of S. Austin are either not found at all in the Passages he cites, or so wholly impertinent, that I verily believe he never read S. Austin, or set them down at random, to the great vexation of a Reader; For who would not be vexed to see an Author magnificently cited in *different Characters*, and when he turn's to the place pointed at, find's nothing like it? Thus the Dr Quotes S. Augustine to this purpose Viz. *That Miracles are no Proof of the true Church, for though Pontius and Donatus might do wonders, and see visions, yet Christ has forewarned us not to be deceived by Miracles.* First there are no such words in this place, or any thing like that Sence. 2. Were the sence found els where, you have thus much only Asserted, and it is very true. *False Miracles are no Proof of the true Church.*

De verbis
Dom. ferm.
18.

11. The Dr's next Quotation is nothing to his purpose. Briefly S. Augustine in that place compares the Miraculous cures wrought by our Saviour on Souls now; with those which he anciently did upon Bodies here on earth; and calls these *the lesser cures*, grounding his
Discour-

Discourse upon this Principle. *As the Soul is more excellent, than the Body, so à cure wrought in that nobler part of man, is greater than Miracles done upon à Body, which our Lord did to draw men to Faith.* Now, saith the Saint, when Faith is spread all the world over, He work's those greater wonders in Souls, And for that cause shewed those lesser done on Bodies. *Spiritual Cures often.* Now he open's not the Eyes of the blind, yet open's the blind hearts of men by the Preaching of his Doctrin. *med greater, than Corporal.* Now he raises not dead Bodies, yet brings à soul, that was dead to life again. Now the deaf hear not, yet the hearts of many shut to his sacred word, are so opened, that they Believe and live in obedience to his Lawes, before neglective of that duty. Thus S. Austin, whose main Drift is not to deny Miraculous cures wrought upon the infirm, (for these he evidently own's above) but to give Preheminence to our Saviours own proper Spiritual cures dayly wrought in the Church of God by Divine Grace and the preaching of his word, which the Saint deservedly esteems greater wonders.

12. To the End you may see this was the only thing S. Augustine aimed at. Turn once more to his eight Chapter, where you read of the dead raised to life, of the blind restored to their sight, and of desperate diseases perfectly cured. You read moreover of one *Martialis* à Prime grave man most averse from Christian Religion, who by the earnest prayers of his Pious Son-in-Law made at S. Stephen's Altar, from whence He took some Flowers, and in the night time laid at his Fathers head, With the successe he wished. The very next morning He was found à Penitent Convertite called for à Priest, and was reconciled, having ever afterwards S. Stephen's

Martialis cured in soul and body.

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words in his mouth to his last breath. *Lord Jesus receive my soul.* Thus you see that both corporal and spiritual cures were wrought in those Dayes.

Quæst. ex
novo Te.
stam. c. 63

13. The last Testimony our Dr Quotes out of S. Augustine, may passe for one of the most famous, (or infamous rather) That ever man cited; You have the place pointed at in the margin, where the Saint is supposed to Assert (and he speaks fully to *this Purpose saith the Dr*) that *Signs and Miracles were wrought by the Apostles to bring men from Infidelity to Faith &c.* (No harme hitherto) then follows this Addition for the Dr's purpose. *Amongst Believers Signs and Miracles are not necessary but a firm hope.* If this Author speak of an absolute Necessity it might be answered, *All latter Miracles are not so necessary*, though God of his great mercy hath pleased to show them for other Reasons, and a main one is, to distinguish the true Church from all Heretical Conventicles. Yet I have not said all. Know Reader. 1, *These Questions out of the old and new Testament* full of grosse Errours, are not S. Augustin's, but the work of some Heretick as Bellarmin observes, Perhaps of one Hilary a Roman Deacon, who wrote many Books and propagated the *Luciferian Schism.* See Bellarmin cited. Hence it is, that these Questions in the Lovain Edition of S. Austin, printed in a different Character, are there also taxed of many grosse Errours, the like you may see in Froben's Edition. Yet here is not all. Worse follows, And 'tis my greatest Exception against the Dr. Reader, I have perused that 63. Chapter as the Dr Entitles it (others call it the 63. Question, which is very short) and do assure you there is
not

Bellar. de
Script Eccl.
verbo Aug.
Bell. verbo
Ambrosins

The Dr's
quotation,
not found at
all.

not so much as one word or syllable, like that which the Dr imposes upon this Author. Is this fair Dealing think ye?

14. From these Testimonies of S. Augustin, Dr Still. faith our Dr laid together, we observe six or seven things of no little Importance. Sr, when you have more faithfully laid S. Austins Testimonies together, hitherto horridly out of order, and far from Truth, you will find your selfe at a losse, and much short in your Reckoning. But what are these Observations? The first is. *That the main intention of Miracles vvas to convince Vnbelievers;* Add likewise, to encrease Faith and devotion in Believers, as also to benefit them *spiritually and corporally*, and you speak with S. Austin, otherwise not. 2. *That Faith being established, there vvas no longer any Necessity of the Power of Miracles.* For proof hereof, the Dr must either make use of S. Augustins *Full speaking* in that 63. Question demonstratively proved à fourb, or will be forced to sit down silent. 3. *That though Miracles vvere not of any such Necessity, yet God out of his abundant kindness pleased to do some Extraordinary things among them in their time.* Mark how the Dr, not daring to speak fully minces matters, (*some extraordinary things*) that is, the raising of the dead, and restoring sight to the blind &c. (for of these S. Austin speaks fully) must, Forsooth, be called *Extraordinary things*, but by no means down right Miracles. 4. *That in Disputes about the Church they never appealed to the Power of Miracles.* Very false, for S. Austin already cited speaks fully, and tell's us that most glorious Miracles, though Hereticks spitefully opposed them, held him fast in the Catholick Church. 5. *That those out of the true Church might make as great*

A word to some Observations made by the Dr.

*A pretence
to Truth on-
ly little be-
neficial.*

à Pretence to Miracles, Visions, and Revelations, as those who were in it, as appear's by the Donatist's,
To what End this Observation is made no man sees, much lesse how it is gathered out of S. Augustin's Testimonies. Did ever S. Austin teach that the greatness of *à Pretence to Truth*, entail's Truth upon the Pretenders? Certainly no, for all know, that as the Donatists laid claim to true Miracles, they also pretended to be the only true Church. Was that so, because they Pretended? There is *à vast difference*, Mr Dr between *à great Pretence*, and *à true Pretence*, the first those Hereticks might have, but not the second, unless you will say (and I am affraid you would fain be at it, durst you *speak Fully.*) That the Donatists Miracles and Visions were every whit as Good and sound, as those which S. Austin recount's in his 8. Chapter cited. If this be meant; your Observation hath Sence in it, without it there is none, though I see not how this Sence agree's with your own Concession. Viz. *That God out of his abundant kindnes, pleased to do some extraordinary things, among Orthodox Christians in those Dayes. Extraordinary favours wrought by Almighty God, Mr Dr, were most surely real, and not Phanxies like the Donatists pretended Miracles.* Thus much of these Observations, the other two scarce worth naming, you have already refuted.

15. We are now, as the Title requires, to give account of other Testimonies produced by Mr Dr against the Miracles of the Roman Church and because S. Gregory the Great, one famous for Sanctity and Learning the whole Christian world over, And our Venerable Bede, *à man highly renowned every where, relate many particu-*

ricular Miracles wrought by God's favour, neer,
 or in the Ages they lived, our Dr to blast the
 Credit of These two eminent Authors, more li-
 ke à Scold than à Scholar, rudely taxes both of
 want of Iudgement, and tell's us, they were the
 men that gave encouragement to all the Monkish Tales,
 and impostures aftervvard. Who durst have spoken
 thus irreverently, but Bald Dr Stillingfleet? Af-
 ter venting this Passion, please to hear à strange
 Proposition. The credibility of their Miracles in the
 Church of Rome, saith the Dr, is destroyed by the
 Testimony of their ovvn more Iudicious Writers, and to
 prove the Assertion, he first produces Ioannes
 Ludovicus Vives, and Melchior Canus, as if forsooth,
 these two Writers, let them be greater then they
 are, ought to be esteemed in the publick Opi-
 nion of the world more judicious, than S. Gre-
 gory and our worthy Country man Venerable
 Bede. Believe this who will, Christians hither-
 to never thought so. Ludovicus Vives one of
 Florence, may passe for à Gramarian, of his
 soundnes in Doctrin, I say nothing. Melchior
 Canus one of S. Dominick's Order, was cer-
 tainly very learned, But free enough in his Cen-
 sures given of others as learned as himselse, And
 this Licentiousness his Master Francisus Victo-
 ria foresaw, when he feared that Canus would
 tread under foot the good Precepts, he had lear-
 ned of him.

The Dr
 strangely ru-
 de with S.
 Gregory and
 Bede.

Dr Still.
 Page 186.

Se Canus l.
 de Hum
 Histor, Au-
 thorit, in
 proæmio.

16. To confront the Dr's wild Proposition,
 I say, neither Vives, nor Canus, nor any Catholick
 Author ever destroyed the Credibility of Miracles in the
 Church of Rome, no Catholick Author ever yet
 denied true and most glorious Miracles to have
 been wrought in this great Body of Christians.
 The Dr's Testimonies therefore not faithfully

Quoted, (were they as he would have them) are meer Impertinences, and prove nothing against Miracles. Observe Reader his simple and fallacious Proceeding. Canus, saith he, and others recount Miracles Written in the lives of many Saints, which in their Judgements were no Miracles, because Written upon very uncertain reports. Ergo, these Authors doubt and deny all true Miracles which they openly professe to have been wrought in the Roman Catholick Church. Is this way of Arguing tolerable? Can any man infer, because one Questions or denies some things, he therefore Questions or denies matters whereof he has certain assurance? I certainly know Dr Still. has quoted many Authors amisse, do I therefore say he Quotes none right, when I find (though seldome) the passage entire heremits me to?

Canus de
Hum Hist.
Auct. l. 11.
c. 6 Colo-
niae impre-
1605 p. 533

17. Turn now if you please to Canus whom the Dr cites, *De locis Theol.* but means (or he errs) his 11. Book concerning the *Authority of humane History.* (*His loci Theol.* contain only two Books) There you shall find, that Canus admit's what ever Approved Historians testify to have seen Themselves, or received from other credible Persons who were Ey-witnesses, as many things are recounted in the Epistles of S. Ambrose, of S. Cyprian, S. Hierom, in S. Austin's books *De Civitate Dei*, S. Gregories Dialogues, And for the most part in all other approved Ecclesiastical Writers. To suspect, saith Canus, *that such men would convey Lyes to Posterity would be a grievous sin, a haynous offence.* Canus also receives with all honour and veneration (as Pope Gelasius did) the Lives of S. Antony, S. Paul, S. Hilarion, and all the Ancient Ermirs set forth by S. Hierom where

page 535.

Canus plainly
adv. its
great Mira-
cles.

where you have innumerable Miracles recounted. These he admit's, and therefore own's great Miracles wrought by Saints.

18. Soon after he gives his Judgement of our Venerable Bede and S. Gregory. *The first*, Saith he, *in his English History*, *The other in his Dialogues*, have recounted some Miracles, vulgarly thrown abroad and believed, which the Aristarchi, or Criticks of our Age hold uncertain, And saith, he would more approve their Histories, had they taken greater care in producing Authors according to a right prefixed Rule, and weighed matters more severely.

Then he add's. *Sed quoniam modeste &c.* *Canus speak's modestly.*

But because we are to speak modestly, and with all wary circumspection of men so renowned as S. Gregory and Bede, I say that even in these two Authors, many things are not to be rejected. For let any one rigidly bring Ecclesiastical Story to a severe and most judicious Test, the matters are but few wherein they seem blamable. And therefore saith, I would rather approve all written by them, than reprehend many.

Thus *Canus*, though our Dr fraudulently conceal's this moderation, and in a Huff tell's us; *Canus*

charges them vvith relating Miracles upon common Reports. The charge is most unjust, and unworthy

a Doctor, For *Canus* only saith some Criticks in this Age, will not like all they have Written,

though the very most ought not to be rejected. Had the Dr proceeded sincerely, Hee Should have

noted this, and also reflected upon Bellarmin's third Observation, where we are told, that there are some things found in the third Tome of

Bede concerning the lives of Saints which Bede never wrote, as the life of S. Patrick, S. Columbane, and others,

But the Dr thought best to wave such matters, and once more referr's us to

Canus.

Dr Still.
page 522.

Bellar. de
Script. ver-
bo Beda.

232 Chap. X. *The Dr deal's unworthily*

19. Canus, saith he, tell's us, *That the lives of Philosophers, were more severely vwritten, and vvith greater integrity by Laertius, and the Gest's of Caesar by Suetonius, than the lives of Martyrs, Virgins and Confessors are by Catholicks, not to be named in this place.* What then I beseech you, is therefore nothing truly Written? Or doth it follow that because Canus thought so, his Judgement is to be proffered before the Sentiment of those *unnamed Authors*?

20. However gratis admit, t hat some have lesse circumspectly recounted matters in the Lives of Saints (I never yet went about to defend all that is Written.) Have you here any thing like à Consequence. *Ergo, God never vvrought Miracles by Saints, or all true Miracles novv cease in the Church?* This, and 'tis pure Non-sence must be the Dr's Inference, or nothing. Again, when Canus saith, as our Dr cites, that *S. Antonine and Bellovacensis made it not their vvork to vvrite vvhat vvaz certain, but rather to let nothing passe they could meet vvith &c.* The only doubt is, whether S. Antonine or Melchior Canus ought to be credited in this Contest (for the one certainly err's)? When the Dr decides that point yet in Dispute upon Good Principles, he may twit me for speaking honourably, as I do, of S. Antonine, but not before. In the mean time, he may see with what high respect Theophilus Raynaudus speak's of S. Antonine, where he taxes John Launoy for his Boldness vented against that Modest Prelate, and Canonized Saint. My wonder is, that Canus durst speak in so slight à manner (without any Proof) of S. Antonine, à most learned and Holy man saith Bellarmin, not only à Dominican as Canus was, but much also
above

Canus
Page 14.

Dr Still.
page 189.

Raynaudus
Tom 18.
Titulo Her-
cules com-
modianus
page 335.

above him in Dignity being Arch-bishop of Florence, the other, it is true, had his lot to be Bishop of *Canaria* à Town in the Canary Islands, where there is Good wine, that's all I know of it.

Bellar. de
Script Ec-
clesi verbo
Antoninus.

21. One word more to Ludovicus Vives his Testimony, which both Canus and the Dr quote very confusedly. *Vives*, you must know, hath Two Tomes where different matters are treated, and the Dr following Canus blinde Quotation, thought it enough to cite him. *De tradendu Discipulis lib. 5.* Both methinks, might have cited his first Tome where this Author saith, *The Lives of Saints are fouled vvith many Comments, or feigned Stories*, and somewhat more to that Purpose. I have answered, were all true, which *Vives* proves not but upon his own bare word, it is wholly impertinent, unlesse this sencelesse Inference may passe current. *An Author Iudges many things not sincerely related in the Lives of Saints, therefore he denies all true Miracles vvrought in the Catholick Church, vvhereof never any doubted,* You know, Mr Dr, that *Vives* in his Notes upon *S. Austins* eighth Chapter *De Civit. Dei*, Makes Comments upon those great Wonders there related. You should know also, that *Vives* in several Parts of his works is so far from opposing Miracles, that he plainly both supposes, and own's them. *Our Bless'd Saviour*, saith he, *certain of vvhat he said, promised great Wonders to be done by himselfe, and in the Church aftervvards.* He distinguishes also in the next Title, between true Miracles wrought by Almighty God, and the false Signs of the Divil, And saies, whoever impiously feign's Miracles for gain, cause men, when the fraud is discovered, to doubt

Canus p.
514. The
page 586.
Ludov. Vi-
ves detrap.
Discip. fo.
1.1.5.p.511

Vives tom.
2. de veri-
tat. Fidei
pag. 378.
& p. 379.

Ludovicus
own's true
Miracles.

of true Miracles. Finally he set's down the true Marks whereby the Miracles of Christ and his Saints, may be discerned from the cheats and counterfeit Wonders of the Divil. For what End Therefore doth our Dr tire his Reader with Testimonies, that look à Squint, quite another way, from the main Question here debated?

22. You must yet have more patience, because what followes in the Dr from his Page 589. to his Page 595. is nothing but an impertinent Excursion seasoned with some few unfavoury Jeers scornfully thrown at S. Gregory and Venerable Bede. He tell's you what Miracles These two recount, and hopes because they appear ridiculous to his fancy (you have no other Proof) to make them contemptible in the Opinion of every Reader. A Story of Angels appearing to S. Cuthbert on horseback when he was à Boy, and prescribing him à poultesse for the cure of à sore knee, and some like Wonders, entertain the Dr for three or four. Pages, and seem matters of sport and merriment. My old Principle hath here place again *Mr Dr either show you the fraud in these particulars, or grant the Facts*, Jeers you know well, are far enough from Solid Proofs. The other Miracles our Dr excepts against, are for the most part such as have been wrought by the Sign of the Crosse. it would be time ill spent to insist upon all particulars the Dr brings to light. My only Wish is, he had better considered what the Ancient *Epiphanius* Writes of Miracles wrought by the Sign of the Crosse in the place here cited. He tell's us that fire made by enchantment unactive, and contrary to its nature burned not, was

Epiph. to. 2
l 1. contra
Hæres Ba
sil. print.
page with
me 61.

was freed from the Witchery by casting Holy Water upon it, blessed with the Sign of the Crosse, whereupon the People (and many Jewes were present) cryed aloud, there is one God that help's Christians, and departed satisfyed. Another like Miracle He relates of à raging man possessed by the Divil, that was presently delivered from the ill Spirit by Holy water cast upon him, blessed with that Holy Signe. The Testimonies of the Learned Theodoret, seem here very remarkable. The Divil, saith he, hindred fire from burning when Fuel was applyed, the Pastor hearing of the Charm Forthwith blessed Holy Water with the Sign of the Crosse, gave it to *Equitius* à Deacon, commanding him to sprinkle the water upon the enchanted fire, That done, saith Theoderet, *the Divil ran away, the water burned like Oyl, and the fire consumed the vwood in à moment.* Had the Dr I say, considered these and many other Miracles wrought by that Holy Sign, which most worthy Fathers, and far more Ancient than S. Gregory recount, Hee would certainly have spoken with more respect, and not scorned S. Gregory because he tell's you of one *Martirius* that signed à cake in the Embers, with the Sign of the Holy Crosse.

Epiphan.
cited in the
precedent
page 60.

Theod. l. 9.
Ecc. Hist. c.
21 Coloig.
print 1577.
page 312.

S. Gregor.
lib. l. c. 11.



CHAP.

C H A P. X I.

A briefe Account of the Dr's large Excursion from his Page 595. to Page 664. Of his false Quotations and fallacious way in Arguing. The rest Shewed a long list of impertinencies.

1. **R**Eader you have three things chiefly in the Pages here noted, First, Many Testimonies taken out of latter Authors quoted most unsincerely, some, as the Dr thinks, prove great Miracles to have ceased in the Church, *And all those are false.* Others much inveigh against the forging of Miracles, which though truly Quoted are nothing, as I now said, to our present Purpose. A Second thing and most blamable, is the Dr's fallacious way of arguing, who would fain draw his main Document of *Miracles ceasing*, from this *unsound principle.* Some pretended Miracles have been proved counterfeit, Therefore none ought to be ovyned true. The last thing worth reflection relates to many Notorious Impertinencies. Of these in order, and first we begin with the Dr's Quotations.

2. He cites. 1. John Gerson, and partly
 Gerſon de- conceal's, partly pervert's the genuine Sence of
 claratio ve- this Author, who relies on a certain Principle
 ritat tom. 1 (waved by the Dr) and delivers most true Do-
 page 416 strin.

Arin. As, saith Gerson (citing Aristotle) it matters not that some things false in themselves, are more probable than others true. So import's not if somethings false in themselves be piously believed, not as false (for if known as false) it is far from the Piety of the faithful to believe them. The Estimation or pious credulity therefore fall's not upon the verity or falsity, but only upon the appearance and probability, while the falsity or verity is unknown; Hence S. Hierom prudently said, it's better in such matters piously to doubt, than rashly to define. Two ^{Gerson's} contradictories may both be probable, and the one well ^{Doctrin, he} stand's with the other, not in Truth, but in Probability; ^{re faithfuky} Thus under different Respects, both may be believed without ^{set down} Prejudice to Faith, so that the mind be free from pertinacy. Reader, what is hitherto amiss in Gersons Doctrin, while he teaches nothing (the Dr conceal's this) but à Truth known the whole world over? For who is there, that believes not matters only probable in appearance, whereof there is no absolute certainty? Hath the Dr I beseech you, certainty of all things that passe his head, or believes upon humane Faith? Gerson goes on. This Degree of certainty respect's the Legends and Miracles of Saints, the Lives of Fathers, and the Visions of devout Persons &c. Which the Church embraces and permit's to be read, not that it determin's them to be believed as necessary for Salvation, But because they conduce to move the pious affections of the faithful, so long as nothing in such matters is known to be false, although also nothing is known upon certainty to be true, so in those things, that by à pious consideration might be done, is more to be regarded, than what was done. Thus Gerson.

3. Now hear the Dr's own words Writtem In à different Character. Gerson saith he, honestly confesses, this to be the End of the Legends and

and Miracles of Saints, and their Visions and Revelations so much talked of in the Roman Church. Viz. To stir up the Piety and Good affections of the People : For these things, saith he, are not proposed by the Church to be believed as true, but they are rather to consider them, as things that might be done, than things that were done. Reflect Reader in passing how the Dr condemn's himselfe by his own words, for if Gerson speaks, as most certainly he doth, of Miracles and visions read in the Lives of Saints, not proposed by the Church to be believed as true, but only permitted to be read, He opposes no Miracles, no Visions, approved by the Church, or owned as true; Nay, there he plainly supposes in his precedent words *Præusquam elucidaretur alio modo per Ecclesiam vel rationem certam, ipsa veritas*, before the verity be cleared by the Church, or upon some other certain reason. Let therefore approved Miracles stand firm without controule; we have our intent, and will while the Dr loses both his time and cause Do as S Hierom prudently advises, rather piously doubt of these Legendary Miracles, than rashly define any thing. The Dr end's his Harangue thus. Gerson saith, it is no matter, if some things that are really false be piously believed, so they be not believed as false, or known false, at the same time. The Dr thought this word False would rattle lowd in à vulgar eare, whereas had he distinguished as Gerson doth, between Truth in appearance or Probability, and perhaps no Truth in re, the noise would have ceased. Has not many à man upon great Probability, been deemed honest and so proceeded with that really was otherwise, and many an one probably thought dishonest, who deserved not that Censure? Thus the Judgment

Gerson im-
pugn's not
approved
Miracles.

ment of men are often regulated by *Appearances*; *Mens Ind-
gements of-
can regulated
by Probabi-
ties.*
without having Truth clearly laid before them. Miracles Judged probable, or in appearance only, have their End which as Gerson saith, is to stir up Devotion, though no man goes about to prove the Church infallible by them, as the Dr too simply Imagin's.

4. Three or four Quotations yet remain taken out of *Lyranus*, *Cajetan*, *Launoy*, and *Lucé d'Achery* as weightlesse and witlesse heres, as if the Dr had told you à tale of à Tub. These Authors, Reader, worthily blame all forgery in Miracles, and so do I, They moreover tax some Writers off Errours, in recounting the Gests of Saints, and I highly applaud them when they speak Truth and prove it, yet all are far from denying true Miracles to have been wrought in the Roman Catholick Church, wherein lies the whole Debate betwixt the Dr and me. Observe I beseech you; The Dr makes à great Account of one Testimony produced out of *Lucé D'Achery*, who set forth the works of Venerable Guibertus Abbot of Novigento, where some things, thought by the Vulgar, great matters, (though meer Illusions) are much reprov'd. For an Instance. A Boy belonging to à Souldier chanced to dye on good Friday, the People because he dyed that day, made resort to his Tomb, offered wax candles, and other little Donaries as Testimonies of their Devotion. Some feigned themselves deaf, others lame, and the Abbot of that place, (willing enough to have men think that Miracles were wrought there) gave encouragement to à beliefe of these Fopperies. Two or three Stories of the like nature A-
chery

Lucas d'A-
chery lib. 1.
c. 1. 2. 3. de
pignoribus
Sanctorum
Paris print
1651.

Achery relates out of venerable *Guibert*. Imagin all be faithfully told, And ask as I did above, whether this Consequence be tolerable? *False Miracles have passed among the Vulgar for true ones, Ergo never true Miracles were wrought in the Church?* I Ask again whether this Argument be not à clear conviction *ad hominem?* Dr Still believes the venerable Abbot of Novigent in the Relation he gives of feigned Miracles, which some by abuse judged true, Ergo if we plead by the *Abbots Authority*, Dr Still is obliged to believe him, when he plainly set's down and own's true Miracles to have been wrought. But most evidently the Abbot confesses à hundred times over, that God has done innumerable great Miracles in the Church, Therefore if he deserves credit in his Relation of Cheats, why should he lose it in the other part of his History?

An Argument *ad hominem* against the Dr.

D'Achery
Lib. de
Laude B.
virg. c. 10.
11. à pag.
302.

5. Now to point at all the true Miracles owned by this Abbot would be à long Task; Two or three set down in D'Achery, whereof one most prodigious wrought upon à woman called *Theodeberta* by the assistance of the blessed Mother of God, may give Satisfaction to every Reader. In à word, this *Theodeberta* condemned to Dy for having Slain à young man that solicited her to Lewdnes, after earnest Prayer made to the blessed Virgin, humbly confessed her fault, and vpon her Publick confession was to be burned in à great Pile of wood. There tied to à Stake halfe naked, (the wood wholly consumed) the bands also wherewith she was bound burnt to Ashes; *Theodeberta* stood still in the middle of the Flame

A Suspicious Miracle seen by many Ey witnesses.

Flame without any hurt at all. Her Enemies seeing this, furiously heaped more wood upon her; set that on fire; and barbarously struck the poor Penitent with their long Poles; but all would not do, not so much as one hair of her head, nor the Linnen-wear she had on, much less any part of her Body, received Damage. This Miracle recounted by Guibert in the place now cited, was seen and attested by innumerable Ey-witnesses. What saies our Dr, must the Abbot be believed, when he Tell's us of Cheats, and lose all credit while he recount's true and undoubted Miracles? Had the Dr dealt ingenuously, he should have Said, Abbot Guibert ('tis true) speaks of many Impostures practized in that Age, But withall own's *unquestionable Miracles*. This latter, Mr Dr fraudulently omit's, and therefore notoriously transgresses against sincerity in setting down one halfe of a Story, without the other.

6. What followes in the Dr to his Page 610. is such slight stuff as you have heard, little worth notice; So is that too often babbled out Flaw imputed to Baronius, who it seem's mistook the Signification of the Greek word *Ευνοίας*, and therefore is mercilessly handled, though the Cardinal corrected the Errour before Mr Still. was borne. Such trash as this out of wearisomnes I passe by, and will examin other Quotations, where you shall see far greater flaws on the Dr's part, than the mistake of a Greek word comes to.

*Of Dr. Stillingfleets Flawes in his false
and faulty citing Tostatus, Ros-
fensis, Didacus Stella, and
Iosephus Acofta.*

Tostat. in
c. 9 Levit.
cited by the
Dr.

Observe the
Miracles
whereof
Tostatus
speaks.

7. Our Dr first Quotes Alphonsus Tosta-
tus the learned Bishop of Avila, and so unwor-
thily pervert's his whole Sence, that I am scan-
dalized at the Proceeding. Tostatus demand's
why God in the consecration of *Aaron* the first
high Priest, sent fire from Heaven to consume
his Sacrifice? And Answer's, the Miracle was
not done principally for Aaron, but to testify
how the Sacrifice of any Priest, became accep-
table to Almighty God, And therefore, saith
Tostatus, there appeared no necessity of ha-
ving the same Miracle renewed at the consecra-
tion of other Priests. In like manner (add's
this Bishop) at the beginning of the Primitive
Church, clear Signs appeared to those who were
baptized, and converted to Christ, The Holy Ghost Vi-
sibly fell upon them in the forme of a Dove, as we read
in the Acts of the Apostles (These words which ex-
plain the whole drift of Tostatus our Dr frau-
dulently omit's) But now, saith he,) *Such Mira-
cles (and Mark the Expression)* are not wrought up-
on the converted, neither doth the Holy Ghost
descend Visibly on the baptized as he then did. After-
wards, Hee gives the reason why these great
Miracles were necessary at the beginning of Chri-
stianity, Because the Mysteries of Faith are not
Demonstrable, and therefore when the Gospel
was

was first preached, *Fuerunt ista necessaria*, those visible great Signs were necessary to introduce it, but now being established, there ought not to be *any such Miracles*. Thus most faithfully *Tostatus* Tostatus, if you doubt turn to the Place cited, *true Doctrine* and believe your own Eyes. That done, you *laid forth* may justly admire the juggling and too open fraud *with the* of this Dr, who, forsooth, because Tostatus *Dr's juggling* Saies, (and truly) that those Visible Signs of the Holy Ghost descending upon the converted, newly baptized, are not seen in this Age, will needs thence infer, that he Denies all other Miracles. Is this either Conscience or any consequence? *God shows no more some kind of Miracles, Ergo he works none at all?* May not I truly assert, that God in the latter Ages of the Church never wrought so many prodigious wonders at once, as he did at our Saviours Sacred Passion, when the Sun was darkned, the Rocks were split, the Dead came out of their Graves &c. Can any hence infer, That I therefore Deny all other Miracles wrought at Loreto, at Compostella, and Sichem? Certainly No. Because though I grant not such admirable Wonders ever to have happened since our Saviours death, I may yet assert the latter to be as they are, manifest Truths.

8. To lay yet more open the Dr's fraud, I Argue thus. If the learned Tostatus plainly acknowledges true supernatural Miracles wrought in the Church after the Apostles time, different from those which he saith, ceased, The Dr grossly abuses this Author; But Tostatus most evidently own's such true Miracles in the Church Therefore Mr Dr grossly abuses Tostatus. For proof of my Assertion, turn once more to this

Tostat, in
c. 10. Mart.
Quest. 12.
John 14.

Tostatus
plainly
grants true
Miracles.

Dr Still.
page 611.

Author, where he expressly teaches. 1. That Christ impowred all that believe in him to work Miracles, *yes and greater than He wrought*. He teaches. 2. That both Martyrs and Confessors long after our Saviours death preaching up and down the world, *Multa Miracula fecerunt*, did many Miracles, though Christ spake not to them, nor *Specially* gave them the Power wherewith the Apostles were priviledged. He saies 3. That all believing in Christ, by invoking the Holy name of Jesus, may work Miracles, with much more that followes. Tell me Reader, is it not prodigiously strange, that the Dr remit's us to this Question, while he *Willily* slips over all here noted point blank against him? Is not this Fraud and worse than juggling manifestly perceptible, when upon this Principle, *Some Miracles have ceased*, he would conclude, there are none at all wrought?

9. If you Ask what it was that beguiled the Dr in a right understanding of Tostatus? Thus it is. Tostatus in the beginning of the Question now cited, demand's, why our Preachers in the Church who succeed the Apostles, do not such Miracles now, *Talia Miracula Viz. By ordinary Commission*, as the Apostles did? He Answer's most profoundly, that ordinary Power was readily given the Apostles to work Miracles every where in confirmation of Christ's Doctrine; so it is said. They went forth, and preached in all places *ubique Deo concurrente*, God Cooperating with *Signs that followed*. Now saith Tostatus that ordinary Power, was not only annexed to those first Apostolical men, but also to the newly converted and baptized, For these after their Baptism and conversion, were impowred to work

work Miracles, whereby the Truth and Holiness of Christ's Doctrin received much light, And this Ordinary certain Power of working Miracles every where, ceases in the *Prelates of the Church*. Whence our Dr would inferrà cessation of all Miracles, which, as I said, is worse than juggling, and most opposite to the express Doctrin of Tostatus. O but the Bishop saith this Power of working Miracles would not be profitable in the Church but rather serve for curiosity; Very true; For if, as he observes, Miracles were dayly wrought amongst us by the *Prelates of the Church*, and new *Convertits*, the merit of Faith would be much lessened, and Therefore saies first, it is unworthily done by à true faithful Believer to seek after Miracles to confirm the Faith *which he actually believes as certain*, For this were to require à further probation of that, which he hold's most undoubted. 2. Though Miracles are not necessary when faith is preached to Believers yet they are *profitable*, when its preached to Infidels or Hereticks. Thus Tostatus.

The Dr's
Cheat, discovered.

Tostatus
cited à §.
Tertio fit.

Tostatus §.
secundo

Tostatus
cited §, autem.

10. One may yet object. The Doctrin of Christ, of the Apostles, and the Church is one and the same, if therefore no Believer ought curiously to desire new Miracles to confirm the Doctrin of Christ and the Apostles, why should they require new Miracles to confirm Church Doctrin, Or to what End hath God wrought Miracles in every Age? I Answer first; No *Catholick Believer* ought to ask for more Miracles than Divine Providence hath already manifested, because the Truth of Church Doctrin by what is done, is made *Evidently Credible*, notwithstanding God out of his abundant mercy may at his

Q;

good

*Miracles
wrought in
the Church
much abate
the Impu-
dence of He-
reticks.*

good pleasure illustrate this Oracle with new Miracles, as we have proved above, The Utility whereof gathered from Tostatus last cited, avail's much to convince Hereticks that impudently calumniate the Church, Saying She hath changed the Doctrin of Christ and his Apostles, God therefore to repress this Impudence, as he made the Doctrin of Christ *Evidently Credible* by the Miracles which our Saviour wrought, the Doctrin of the Apostles *Evidently Credible* by the Miracles They did, so also he set's forth the glory of his own Oracle the Church, and makes her Doctrin evidently credible by innumerable Miracles wrought Age after Age. And this I conceive to be a main reason, why Providence will have Miracles continued in the Church to the worlds End.

*Tostatus
in cap 3.
Matt 9. 10.*

*Dr Still.
page 612.*

11. The Dr once more referr's us to Tostatus, where we are told, that those visible exterior Signs of the Holy Ghost descending upon the baptized in the forme of a Dove, or Fire, shewed in the Primitive Church, cease now in such as receive baptism, Though, saith the Bishop, Original and actual sins are as well taken away by that Sacrament in this present Age, and Grace as well given to the baptized now, as it was in the Baptism of the Primitive Christians. Here is all the Dr has for his Purpose (and it is a very Cheat) though he bragg as if he had done Wonders. *What, saith he, shall we say to the Testimony of this learned Bishop? Had he never heard of S. James of Compostella, and the Miracles pretended to be wrought there? And could he believe them and write these things? Had he never heard of Vincentius Ferrerius &c.?* Mr Dr, you still juggle, still run on in your old mistake, and Distinguish

tinguish not between one sort of Miracles, and others. The Miracles wrought at Compostella and by S. Vincentius, are quit different from the visible appearance of the Holy Ghost upon the Baptized, and the Imposition of the Apostolical hands & hereof Tostatus speaks, And saith, though many others might work Miracles in raising the dead, and curing diseases (which Power our Lord gave the Seventy two Disciples, who were distinct from the Apostles) yet, to give Visibly the Holy Ghost by Imposition of hands, was a Priviledge granted the Apostles only, whereby Christ shewed them singularly favoured above all others. Reflect, Reader, once more on the Dr's fraud, and weak fallacy. Was the seventy two Disciples Power in curing diseases and raising the Dead any way limited, because they could not visibly give the Holy Ghost by the imposition of hands, as the Apostles did? Most certainly no, saith Tostatus. Why then should the Saints in God's Church be denied the favour of curing diseases and raising the dead, because, forsooth, they have not that *Apostolical Prerogative* of showing visibly the Holy Ghost in forme of Fire? Yet this is the unsound Discourse of our Dr. Hence his far fetch't Instances from *Compostella*, and *S. Vincentius* are ushered in to no purpose, save only to show his Ignorance, and to traduce an unwary Reader.

Tostat. q.
10. citat.
p. 164 E.
Luc. 10.

The Dr's
fraud disco-
vered.

12. The like couzenage we have in three or four Quotations following so palpable, that in real Truth I stand amazed at the Dr's insincerity. He first referr's us to our worthy and learned *John Fisher*, Lord Bishop of Rochester, as one opposite to Miracles wrought in the Church, and doth it with so great confidence, that he boldly

Roffensis
contra cap.
Babyl. c. 10.

Still p 613.
 Roffens.
 contra Oe
 colampad.
 lib 1. c. 16.
 & 17. p. 801
 802.

Asks, *whether any Testimony can be more plain and weighty than this in our case, it being from one, who undoubtedly knew all the Pretences to Miracles then made?* I beseech you, Reader, turn first to Roffensis, where he shewes, that true Miracles are not to be rejected, because some have made pretence to false ones, and tell's Oëcolampadius that for one feigned Invocation of à Magician the Sectary urged, we Catholicks can produce innumerable true Miracles whereof, saith the Bishop, I shall speak more in the Preface to my second Book. Again he saith, though à Magician may dazle our Eyes with his Charms, yet all true Miracles undoubtedly done by good Angels, are not therefore to be rejected. *Ab-sit istud à piorum mentibus*, far be this Errour from the minds of pious men. Lastly he appeal's to the Miracles related by S. Austin, and urges one which he call's *Insigne Miraculum*, à famous Miracle, wrought by the prayers of S. Gregory upon an incredulous Roman woman. These, saith Roffensis, if thou Oëcolampadius weighest diligently, and yet dost continue in thy obstinacy, thy heart is hardned, but because thou durst not contradict the Powerful hand of God who did these Wonders, Thou help's on our Catholick cause.

Roffen.
 cap. 17.

page 804.
 fine:

Roffensis
 most plain
 for Mira-
 cles.

13. Again saith Roffensis Ponder well, and tell me, why God hath wrought so many, yea far more Manifest Miracles, to Confirm the Verity of the *Holy Eucharist*, than he has done for any other Sacrament? The reason is; This Mystery being Sublime and difficult, Providence to facilitate our Faith, gives light, and support's the *real Verity we believe* by the Evidence of innumerable known Miracles. Great Authors,

thors, highly deserving credit, recount these famous Miracles, And no man in his Wits can deny them. Thus our worthy Bishop, who in à hundred other Passages of his works stoutly defend's Church Miracles. What think ye, is the Dr likely to prevail much against Miracles by the Testimonies here alledged, when the Author he cites most professedly own's them? How could so learned à Prelate oppose Miracles in one part of his Works, and vigorously maintain them (as you see done) in the places now cited and many others? How durst he check the Heretick, and tax him of Obstinacy in case he omitted to weigh diligently the Wonders recounted by S. Austin, by S. Gregory, and those other supposed evidently wrought in confirmation of that Truth we all believe, I mean the *Sacred Eucharist*?

14. We are now to clear the Testimony produced by the Dr from that false Glosse he cast's upon it. In à word the Bishops whole Drift is to show (*and mark well his Drift, for it clears all*) that the bare words of Scripture made use of without the *Interpretation of the Church, or the unanimous consent of Fathers, are easily perverted*. To prove the Assertion Roffensis tell's us first, That as our Saviour *cast out Divels, illuminated the blind*, and cured diseases, so likewise, calling the Apostles together, he gave them command over unclean Spirits, and Power to cure all diseased, as Christ our Lord did. Hitherto no difficulty. But saith our Bishop, There is another Promise made by our Saviour, (here begin's the Dr's jugling) when he foretold these Signs should follow in all the faithful that believed in him. *In my name they shall cast out Divels, speak with*

new Tongues, take Serpents away, and if they drink any deadly thing, it shall not hurt them, They shall impose hands upon the sick, and they shall be cured. Observe well, Saith he. This large Promise made to all Believers in Christ, we see not so amply performed, for now common Believers cast not out Divels, nor cure all diseases, yet there is no doubt but that many had, and have still true Faith. In the next place the Bishop proposes this Objection. Some perhaps will say Christ's

*Roffeniss: promise therefore, was in vain, He Answer's, no
sed dicet such matter (and his Answer clearly discover's
page 229: the Dr's fraud) our Saviour saith he, would not
have the Efficacy of his promise to be perpetual,
but only at the Rise and the growth of the*

*Observe well of what Mi-
racles the
Bishop
speaks;* Church. Observe his reason. Commonly at the
beginning of the Church, all true Believers to advance
the Faith laid forth in the Gospel, had the grace of
working such Miracles as are now specified, But after
the Gospel was diffused the whole world over,
There was no need of the like Miracles wrought
by all the faithful, However, if we precisely stand
to the bare words of Christ, there should not
be any believing Christian in this Age, without
the Priviledge of working the Miracles now men-
tioned. Thus our worthy Bishop. And do not

*And learn
thereby the
Dr's Jug-
ling:*

*Dr Still.
page 613.*

you hereby see an Intolerable Jugling in Dr
Still. Who out of a misapplied Principle, Viz.
All true Believing Christians in the following Ages dis-
possessed not Divels, cured not all diseases, spake not
different Languages, as the Primitive Believers did,
Will hence conclude, There was no longer need
of Miracles, They are the Dr's own word's. Had
Hee said, it is now needlesse, that all good
Christians work the like Miracles in the present
Age, as the Primitive Believers did (which is
all

all Roffensis affirm's) he had spoken Truth,
But because he shift's off this main Circumstan-
ce, I must once more accuse him of Notorious
Jugling, and can never sufficiently admire the
mans boldness in corrupting Authors as he doth.
Almighty God forgive him.

15. Another Testimony I find taken out of Stella in c.
Didacus Stella, where the Dr saith, we read, that ^{11. Lucæ p.}
the Power of Miracles is ceased. What man but ^{104.}
the Dr, durst have told so lowd an untruth?
Reader believe it, Stella in this very place as-
sures us, that about thirty years (*then past*) the
Holy Martyr *Andreas de Espoleto* being in Mauri-
tania was cast three times into the Fire, where <sup>Stella de-
fend's great
Miracles:</sup>
he prayed in the midst of the flames without
hurt, not having so much as à hair of his head
scorched, And though, saith Stella, this *great*
Miracle happened in the sight of many Lucita-
nians then present, yet none of the Mores were
converted upon it. Doth this condemning the
Mores Incredulity imply à Denial of all Miracles?
Certainly no. But to take all doubt away read ^{Stella in c.}
Stella, where he saith, *there are very many Mira-*
cles vvrought vvhich for number and greatnes are ad-
mirable, and far surpasse all those Signs granted to un-
believers, and therefore the faithful are easily discer-
ned from Infidels by Miracles, God's ovvn certain Se-
als, and knowvn Characters of Truth. Yet more.
Those, saith he, who believe not the Roman
Catholick Church, will believe no Miracles,
Though the Dead were raised to life again. Is
this to tell us as the Dr falsely imposes on Stella,
that the Power of Miracles is ceased?

16. The Dr replies. *Stella doth not only Say,* ^{2. Colum:}
that the Povver of Miracles ceases (now proved fal- ^{ibidem:}
se) But moreover affirm's, that the receiving of it,
vvould

would do more hurt than good, For men would Say, that the Christian Faith was not sufficiently confirmed before. I Answer. The Dr once more egregiously cheat's the Reader, For Stella speak's not of all men, But only of such as are actually Believers, And saith, that all fully perswaded of the Truths they believe and firmly embrace, need not to seek after new Miracles for this End (and mark the words) to confirm that Faith they hold most certain, which is true Doctrin. Then presently Hee adjoyn's, if such believe not Moses and the Prophets, (he means the Doctors and Pastors of the Catholick Church,) neither will they believe though they saw men raised from the dead. Hence you see how the Dr would Trapann you, while out of this true Principle. A faithful man actually settled in a firm believe of all the Catholick Church teaches, ought not to require or desire more Miracles to confirm that faith, From this Principle, I say, he would infer that Miracles cease, and conclude, That God out of his great mercy will shew none in order to the Conversion of Infidels, Jewes, and Hereticks. Is this consequence good think ye? Miracles for such an End, as is specified, are not now necessary, Nay for that End, would do more hurt than good, Ergo it is not convenient that God work them upon other Design's Viz. For the glory of his Church, for the confusion of Infidels, or as Stella notes, for a clear Mark, whereby Believers may be distinguished from the professed Adversaries of Christ.

More of the
Dr's argu-
ing:

Victoria
Relect: 5: p:
100: with
me printed
at Lyons
1557:

17. Our good Dr in the next place Quotes
Franciscus de Victoria in his *Relections*, who
saith, he heard of no Miracle or Sign wrought
for the Conversion of the Indies. Never was
there the like blind Quotation foisted in by any
Dr.

Dr. Reader, Victoria hath two Tomes containing twelve Relections, six in the one, and six in the other. The fifth Relection in the first Tome, is *de Indis posterior, sive de Jure belli*, where I find no 200. page, That 200. page went before under the Title of his second Relection, *De potestate Civili, or Civil Power*. In the second Tome, one Relection is, *de Arte Magicâ*, neither have we there any 200. page, nor a word in either place like to that which the Dr cites. But Suppose Victoria saith, he had heard of no Miracles wrought for the conversion of the Indies, that only proves, all truths came ~~not~~ to his eares, while others have both heard, and expressly mentioned most glorious Miracles. But this is evidently true, And,

*The Dr's
Quotations
dark and
blinde.*

18. To prove my Assertion, I will here only produce two most worthy creditable Authors, Josephus Acosta in his natural History of the Indies, is one, Where he recount's several great Miracles wrought by Almighty God in the open View of those Barbarians, forceable enough to convert the hardest heart. What can be more admirable, saith he, than to hear that three or four Poor Travellers, *Cabeca de vaca*, and his companions, passing along with some enraged Indians, werethreatned death, unlesse they cured the Infirm and diseased among them. The distressed Captives, having no other medicine at hand, made use of Spiritual Physick, the Sacred Gospel and the prayers of the Holy Church. In a word by only Saying those devout prayers, and making the Sign of the Crosse upon the Sick Infidels (much like the Apostles) they instantly cured innumerable. The Bruit whereof running abroad, They were forced to goe up and down

*Josephus
Acosta Hi-
stoire natu-
relle des
Indes, tant
Orientales
qu'occiden-
t Liv. 7.
c 27. De-
dic au Roy
1595.*

*Prodigious
Miracles
wrought
among the
Indians.*

One by à
Souldier of
Peru.

down, and to do the like wonders in many Villages, where they healed all sort of diseased Persons. Thus Josephus Acoſta. Who likewise tell's you of à strange Miracle done by à Souldier of Peru called *Lancero*, upon à desperate wound, which he cured by Saying some Holy Words, and making the Sign of the Crosse upon the wound. No lesse admirable is his relation of those Barbarians that besieged the Spaniards in à place called *Cusco*, and by casting fire on their little Cottages covered with straw, so sorely pressed them, that without assistance from Heaven all had perished, had not à certain Lady (the Blessed Virgin) visibly appeared over those Cottages, and quenched the Fire, as it fell upon the straw: This the Infidels saw, and afterwards recounted as à prodigious Miracle.

Another by
S. James.

19. Yet more. It is known for certain, saith Acoſta, by the relation of many Historians, that in the several Battels the Spaniards fought against the Indians, (as well in new Spain as Peru) those very Infidels saw in the Aire one like à Cavalier mounted upon à white horse with à Sword in his hand, chasing away their forces and fighting for the Spaniards; Whence proceed's that great veneration the Spaniards bear to the glorious Apostle S. James. These few Testimonies (I omit others) may suffice to confront Dr Still. who cites Josephus Acoſta, as one that saies *Miracles were only necessary in the beginning of Christian Religion*. And not to wrong the Dr, his words are these. *Acoſta at large debates this case, why God doth not now give the Power of Miracles among those who preach to Infidels, as he did of old, and he offer's at several reasons for it, of vvhich this is the Chief that Miracles vvere necessary in the be-*

Josephus
Acoſta de
procurandâ
Indorum
salute l. 2.
c. 9. & 10.

Ginning

ginning of Christian Religion, but not novv.

20. Reader, I have perused with great delight this pious and curious Author, both *De naturâ novi Orbis*, and likewise *De procurandâ In-* *obserue well*
dorum Salute, and after à serious reflection made *of what Mi-*
upon the two chapters quoted, dare boldly averr, *racles Aco-*
that the Dr contrary to all conscience grossly abu- *ße speak's,*
ses Acoſta, and every unwary Reader. The
Question propoſed in the beginning of the 9.
Chapter is thus. *How happens it, that in this latter*
Age, When the Goſpel is preached to Infidels,
Illu vis Miraculorum non cernatur, The like force
and efficacy of Miracles are not now ſeen as our
Saviour promiſed to the *Primitive Chriſtians*, who
had, as you have heard; the Gift of Tongues
and wrought other great Wonders after Baptiſm.
The Question propoſed by Acoſta implies only à
compariſon between thoſe Ancient *Signs* then u-
ſually ſeen (and neceſſary), and Theſe in our
dayes, and he gives not one only but many ex-
cellent reaſons thereof. Here begin's the Dr's Dr Still.
juggling. If, ſaith he, *ſuch Perſons vvho are Em-* page 614.
ployed upon the vvork of converting Infidels do vvant the
Teſtimony of Miracles, I knowv no reaſon to believe,
that God Imployes it for other Ends. Mark thoſe
words. *Do vvant the Teſtimony of Miracles,* and to
the Dr's confuſion, turn once more to Acoſta *Acoſta c. 9.*
Cited, where he firſt recount's the Miraculous *page 219.*
cures of four men, *Cabeca de Vaca*, *Dorantes*, *Ca-*
ſtillo, and another, wrought in their ſtrange Tra-
vels through Florida, and more remote places.
Theſe God favovred with à ſingular Gift of Cu-
ring all infirm and ſick Perſons, much after that *Strange Mir-*
manner as the Apoſtles did. Ten whole years *acles*
they ſpent in this Peregrination, being ever at- *wrought by*
tended with innumerable Multitudes, who no *four Travel-*
leſſe *lers.*

Jesse admired the Evident Wonders wrought by them, than their most innocent and spotlesse life. In fine they gained so much renown among the Barbarians, that they were almost adored as Gods, and all their commands look'd on as Oracles from Heaven.

21. Hence Learn, saith Acoſta, that Innocency of life adorned with glorious Miracles, is the easy and certain means whereby Infidels are converted. Soon after he demand's, How it comes to passe, *that such Miracles as the now mentioned Travellers vvrought*, were not so common, but rather grown Scarce in the dayes, when he wrote his Story? This Acoſta lament's, and humbly Petition's Almighty God to glorify his name, by showing the like admirable Signs and Miracles, *Cum videatur tam effusa neceſſitas*, when now, saith he, there appear's to great neceſſity of them for the *Conversions of Barbarians*. Is this, Reader, to tell us, as the Dr unworthily Writes, that Acoſta saies *Miracles vvere neceſſary in the beginning of Christian Religion, but not now*, When he deplor's the want of those admirable *Signal Wonders already specified*, and beg's Almighty God, *once more to vvork them in the sight of those incredulous Infidels*? Again, doth Acoſta deny all great Miracles, because he complain's of the want of *Eminent Wonders* granted the Apostles by *Special Priviledge*, and those others in their Peregrination through Florida? No. The Dr may justly blush at his Jugling and manifest suppressing Truth if he read Acoſta, where he

Acoſta c. 9. Saith. *Though the Apostles vvere enriched vvith a more Plentifull Gift of the Holy Ghost, and had the first fruits of the Spirit, yet the Power of vvorking Miracles vanished not vvith the first Age.* Which is to

Acoſta c. 9.
page 220.

is to say, the Age passed, but Miracles still continued in the Church, and he proves the Assertion. Ecclesiastical History (saith he) relates, that in the time of Constantine the great, the whole Province of Iberia next to Armenia, was converted to Christ, by the admirable Works and Miracles of a Christian Woman, taken Captive. We read also (they are his words) in the English History of many and great Miracles done by Austin, Iustus, Melitus, and other Monks. Alas, what is England compared with those Immense Regions of Infidels? Not so much as a little cottage, matched with a vast City. How then happens it, that these times we live in seem to be deserted, or not to afford greater plenty of Miracles? Thus Acosta, who next endeavours to show, why God did not work so many Miracles, but his reasons are too long for this place, where I am only obliged to note the Dr's fraudulent Dealing, which Acosta does home, and to the purpose. Look, saith he, upon one blessed man in this our Age S. Francis Xaverius, of a most Apostolical life, who wrought so many admirable Miracles (all attested by innumerable sound, and substantial Witnesses), that scarce the like are read of in any since the Apostles days, (whereof more presently,) What shall we say of F. Gaspar and his fellow Labourers in the East Indies, whom God favoured with the grace of working innumerable great Wonders, and the like blessing he bestowed upon many worthy Missioners of other Holy Orders. Neither is it at all unusual, saith Acosta, in these our West Indies, to see and hear of great Miracles done among the Barbarians.

Acosta owns
latter Mira-
cles as un-
doubted.

Acosta c.
10 p. 126.

Wrought by
S. Xaverius
and others.

22. Was not Dr Still. think ye blind, or grossly overseen, in remitting me to Josephus Acosta as one opposite to all Miracles, excepting such as Christ and his Apostles wrought? Had he

A great O-
versight in
the Dr,

his Wits about him when he tell's us, that the Persons employed upon the work of converting Infidels wanted the Testimony of Miracles, while you see this Author he cites, decryes the folly, and to the Dr's eternal Disgrace, acknowledges many famous Miracles wrought in the Church after the Apostles, though that *Special Apostolical Privilege* in working them (in some measure granted also to the Primitive Christians) was not, as you have heard, Usual in after Ages? Hence the Dr's Inference of Miracles not being now necessary among Heathens, or ceasing upon this Ground, that the primitive Prerogative in doing them seem's very seldom granted any in latter Ages, is nothing but a *soul cheat*, and an *open fraud*. All I will say now, is, that either Mr Dr thought his produced Testimonies would never be examined, or that all would believe what he scribbles upon his bare word. He is grossly deceived in both. And thus much of Josephus Acosta. We go on.

E manu. A-
costa Hist.
rerum in
Orient. ge-
statum Pa-
risiis typis
data 1572.
Ema. Aco-
stal. 1. p 72.
p. 74. lib. 2.
p. 109. A-
costa 1. 3.
page 132.

23. The second Author perused by me concerning Miracles in the East Indies, is Emanuel Acosta in his History of matters done there. Not far from *Bungo*, saith he, a blind youth 13 years old immediatly after Baptism, had his perfect sight restored. Another sick of the Palsey and Dumbe when Baptized, rose up sound, and spake without the least impediment. If you desire to hear other Miracles wrought by Holy water, and reciting the seven Pœnitential Psalms, as likewise of the strange Punishments God inflicted upon some prophane Barbarians that strove to cut down a Crosse erected by the Christians, you may peruse this Author. To insist on more particulars would be too large a task.

and

and needlesse, Finally, if you require an Answer to Dr Still. wise Question. *What shall we say to the Miracles pretended to be wrought by Xaverius and others in the East Indies?* I will first remit you to Emanuel Acoſta cited, and next evince upon unquestionable Authority, that S. Xaverius his Miracles are so clear and manifest, that none, unlesse utterly stupified, can call them into doubt, or least Question.

Dr Still.
Page 614.

C H A P. XII.

Of S. Xaverius his admirable life, and most glorious Miracles. Witnesses of these Miracles and undoubted Testimonies produced. The Dr's simple Exceptions against them demonstrated vain and frivolous. His unjust Aspersions laid on Iesuits, discovered.

1. **P**Lease Reader to review Acoſta at the beginning of his Treatise, where you have a short compendium of S. Xaverius austere life and most undoubted Miracles. No fewer, saith this Author, than a hundred and thirty thousand were drawn to Christ by the indefatigable Labours of this one blessed man, in the Coast of Comorinum. In the Kingdom of Travancore and the places Adjacent, he wrought great conversions also, in so much, that the very Heathens speaking of Xaverius, usually called him by no other name, but *San-*

Eman-Aco-
sta page 3.

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- Page 3. *Ecce Pater*, the Holy Father. The rumour of the Conversions comming by the attestation of many certain Witnesses to the knowledge of John the third, then King of Portugal, both while S. Xaverius lived, and after his death, His Majesty expressly commanded, that the Miracles of the Saint should be diligently examined, Written down, and sent him. A copy of the Kings letter you have in Acoſta. Strange likewise were the Conversions and wonders done by S. Xaverius in the City of Tolo, the Moluccy Islands, and Amboinum, No lesse wonderful is that which Acoſta recount's of S. Xaverius, who by one and the same Answer given to ten or twelve Persons proposing different Questions, was so well understood by all, as if he had answered one after another, or every one apart. Admirable also are the Miracles wrought in Japan, where S. Xaverius, saith this Author, cured the Dumb, deaf, the lame; restored perfect health to Persons desperately infirme. In the country of Commorinum he cured innumerable, quite deserted by Physicians freed many possessed of Devils, and most certainly raised the dead to life. See Acoſta cited at those words. *Mortui ad vitam revocantur* &c. He had moreover the gift of Prophecy, Acoſta relates the particulars foretold by the Saint, which afterwards came to passe. He recount's also memorable Things of his austere and penitential way of living. Two or three houres of sleep after most wearisom labours S. Xaverius allowed himselfe, and this short repose he took when oppressed and ready to fall down; often resting upon a Bord or the bare grownd, with a stone under his head. Of his spare Diet, and poor clothing, se Acoſta cited.
- Page 6.
- Page 7.
- Page 7.
- Page 7.
- Page 10.
- Page 11.
- Acoſta's relation of the Saints Miracles.*

eited. And thus much (not the halfe of what S. Xaverius did) I produce out of this one Author, à long time Missioner in the East Indies, Writers of à latter date have more amply set forth the glorious Miracles of this great Saint.

2. VVonder therefore nothing at the great Elogium, Claudius De Lingendes gives of S. Xaverius. What shall I say of the great Apostle of the Indies, the sun of the Orient, the Dr of Gentilism, the Miracle of the last Age, the Star of Iapan, and Prodigy of India. the Honour of the Society, Enlarger of the Church, and delight of the vworld? Those vvho hate us, love thee, vvho dispise us praise thee, vvho set us at naught highly value thee. The glory of thy Virtues, out-lives Envy, and is above reproach. Thus he with much ~~Wish~~ more. Soon after he enumerats the Miracles done by the Saint. Xaverius, saith Lingendes 1. Cured all manner of infirmities, nay more, vvhen he could not be present vvith all sic^k persons, he sent Children to them, vvho by reciting the Apostles Creed, cured many 2. He had the gift of Tongues, and vvvas understood as the Apostles vvvere, vvhen he spake to men of different Languages. 3. God endued the Saint vvith the gift of Prophecy, and had things absent discovered long before they happened. 4. He made by à Miracle the salt vyater of the sea fresh and sweet, at vvvhich vvonder many Mahometans vvvere converted. 5. In the Promontorie of Commorinum, he raised à youth one day buried to life again, vvwhere upon innumerable vvvere converted, And in the Processe of his Canonization, it vvvas proved, that he restored life to no fewer, than tvventy dead Persons. Thus F. Lingendes, where also he recount's other great Miracles wrought by the Saint, and Ask's whether Hereticks that glory in their extraordinary

De Lingendes tom: 2:
concion:
Quadiag:
Feria 4:
Domini
prima Qua-
drag:

Lingendes qis
Elogium of
S Xaverius.

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Mission, did ever any like wonders, as these now briefly pointed at.

3. But, Courteous Reader, hitherto I have said little of this glorious Saint and his stupendious Miracles. Whosoever therefore desires more ample Information of greater Wonders, and the greatest Satisfaction that can be given to men on earth, may peruse that accurate Bull of Pope *Viban* the eight, which begins. *Rationi congruit & convenit aequitati*, published after the Canonization of S. Francis Xaverius, where you have all and every one of the Miracles already noted, exactly set down, as *his gift of tongues, the gift of Prophecy, and his innumerable and admirable conversions*; Many hundred thousands, saith the Pope, who sate in darkenesse and in the shadow of death, were by the industry of this great Servant of God, drawn to the light of the Gospel. To enlarge my selfe upon all the Miracles in these Apostolical Letters, would, because they are long, be too great a Task, yet a Few among many I must not omit. At *Comorinum*, where Xaverius preached in a Church to a great multitude of Infidels, and by reason of their obdurate hearts seemed to effect little, He first betook himselfe to Prayer, and then commanded a Grave wherein one the day before was buried, to be opened. To prove, said the Saint, the Verity of our Christian Faith I now Preach, you shall behold with your eyes this dead man raised to life. Praying again, he commanded the lately buried to appear in the sight of all *his Auditors*, who in a moment of time came out of his Grave, and to the admiration of the People stood up among them Living, as he was before. *This visible and manifest Miracle so changed*

Bulla Canonizationis S. Francis Xaverii Ann 1613. 8. Idus Augusti.

Miracles of S. Xaverius attested and approved by the See Apostolic.

S. Xaverius raises the dead.

changed those stupified Infidels, that not only the then present Unbelievers, but innumerable others hearing of the Wonder, embraced our Catholick Faith.

4. In the same place, not long after à poor Beggar full of ulcers and gastly wounds, meeting S. Xaverius implored his help, the Saint upon his Petition washed his ulcers, which done (to the horror of all the Spectators) he presently drank of the water, wherewith he had cleansed the wounds, then taking recourse by earnest Prayer, he petitioned the Father of mercy to show mercy upon the poor afflicted Patient, and presently, *e vestigio*, saith the Bull, he rose up perfectly cured, freed from all his corrupted Botches, and lothsome ulcers. A young youth at *Mulanum* in the east Indies died of à pestilent feaver, and wrapt up in his winding Sheet, lay in it 14. houres, then carryed to his Grave, S. Xaverius beheld his disconsolate Parents, weeping over him, and moved with compassion, fell on his Knees, devoutly praying that God would restore the dead to life. Then cutting open the Linnen wherein the Body lay, he cast Holy water upon it, signed it with the Sign of the Crosse, took the dead by the hand, and in the name of our Lord JESUS CHRIST, restored him living and sound in health to his late sorrowful, but now overjoyed Parents. In memory of this certain known Miracle à Crosse was there erected, and afterward had in great Veneration by all.

5. The length of many other famous Miracles recorded in these *Apostolical letters* concerning B. S. Xaverius, And the short time allowed to recount them, forces me to passe by that stran-

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*And Sight
to a Mer-
chand many
years blinde.*

*Salt water
Miraculous
ly made
fresh by S.
Xaverius.*

ge cure, wrought upon a Japonian Merchant many years blind, who was restored to his perfect Sight in a moment of time after the Saint had begged that favour, and signed his Eyes with the Sign of the Holy Crosse. When this Holy Servant of God was bound for China in a great Vessel with five hundred Passengers, an unexpected Calme detained them all in one and the same place fourteen dayes together. Among other sad Accidents fresh water failing, many of the Passengers cruelly tormented with Thirst began to languish, whereupon the Saint commanded all the Vessels in the Ship to be filled with salt water ready at hand, And having spent a short time in prayer, made the Sign of the Holy Crosse upon the water, which suddenly became *sweet, pleasant, and drinkable*. Many Infidels, seeing the wonder were converted to our Christian Faith. Some quantity of the water thus blessed by the Saint, being carried up and down several Provinces of the Indies restored health to innumerable weak, sick, and infirm Persons. See yet more Wonders in the Apostolical Letters.

*All suspicion
of forgery
taken away.*

6. Now to Show that the Miracles hitherto briefly summon'd up, are *no pretended Fictions* (as our wise Dr simply speak's) But undeniable Truths, please, courteous Reader, to peruse Pope *Urbans Bull* towards the End, where you shall find, how, and in what manner the fore-named John, King of Portugal, piously moved with the report he had heard of S. Xaverius his admirable Sanctity, and Miracles, endeavoured to be informed of the Truth in all particulars, And therefore gave expresse order to several Prelates, that a rigid Proceffe, and a most faith-
ful

ful Enquiry, should be made after them, which was exactly performed according to his Majesties Command, and Sincerely presented to Pope Paul the V. who at the Instance of PHILIP the III. the Catholick King of Spain (that much promoted the Canonization of S. Xaverius) deputed several Cardinals there named, to consider what ought to be done in so weighty a matter, and to declare their Judgement to his Holiness. Whereupon for greater Assurance, the deputed Cardinals sent back Letters to several Prelates in Spain, Portugal, and the Indies, and in the interim examined new Witnesses in the Court of Rome.

7. This Duty performed with all care and diligence, after a long time and great Deliberation, They made their Report to Pope Paul and Judged that according to the Canonical Constitutions the Servant of God Francis Xaverius, highly deserved (upon the Account of his great merits, Sanctity, and Miracles wrought alive and dead) to be registred in the Catalogue of the Saints Confessors, and Canonized. *How the Process concerning the Canonization was carried on.* Soon after Pope Paul dyes, and Gregory succeed's in the See Apostolick, when not only PHILIP the IV. the Catholick King of Spain, but many other Princes, Prelates and the whole Clergy of India, where S. Xaverius had been a long time Missioner, pressed earnestly the Saints Canonization.

8. Gregory proceeding warily in a matter of so great weight, commanded the whole matter not only to be reviewed, but most rigidly reexamined by several Cardinals there mentioned, amongst whom Pope Urban the VIII. who published this Bull (then only Cardinal Barbarin)

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was present. This Examination accurately performed, all the Cardinals, *none dissenting*, still stood for the *Canonization*, The Report of the whole Proceſſe being made by Cardinal *Franciscus Maria de Monte* to his Holineſſ. That done, when Julius Zambecarius Advocate of the conſiſtorial Court, had in a publick Conſiſtory ſaid much concerning the Holy life and Vertues of S. Xaverius, and further declared the humble Petition of the Catholick King for the Canonization, Pope Gregory answered, he would conſult the matter once more, with all the Cardinals and Biſhops of the Roman Court, And in the mean time exhorted them humbly to pray that God, who is the VVay and Truth, would ſo direct him, that nothing might be done but what was true and acceptable in the ſight of the Divine Majeſty, *from whom he craved light and Aſſiſtance.*

Pope Gregory proceeds warily.

9. In the next halfe publick Conſiſtory the Pope commanded not only the Cardinals, but the Patriarcks alſo, Archbiſhops, and Biſhops to be preſent, with the Notaries of the See Apoſtolick, and Auditours of the Sacred Palace, where many things were again ſpoken of S. Xaverius his admirable life and *glorious Miracles*, as alſo of the ſtupendious Conversions he had wrought among moſt Barbarous Nations. Moreover; a rehearſal being made of the Catholick Kings earneſt promoting the Canonization, which other Kings and Princes of the Chriſtian Republick, inſtantly likewise urged; His Holineſſ required of every one then preſent, freely to deliver their Opinion, and all (none diſſenting) with one unanimous voice (bleſſing Almighty God) declared for the Canonization of this admirable Saint.

10. All

10. All ceremonies thus exactly performed, according to the custome and Constitutions of the Roman Church, his Holinesse Pope Gregory in the 2. year of his Reign the. 4. Ides of March, in presence of the Cardinals, Patriarchs Archbishops, Bishops, Prelates, and other Officers of the Roman Court, when a mighty Concourse of the Clergy, and Regulars were assembled in that Magnificent Temple of the Prince of the Apostles; His Holiness, I say, after Litanies sung, and other Prayers said, begging again the Assistance of the Holy Ghost, openly declared, and defined. *That Francis Xaverius of whose Holy life, Sincerity in Faith, and admirable frequent Miracles, full proof and undoubted assurance had been given, Was a true Saint. to be registred in the Catalogue of Saints Confessors, and under that Notion honoured the whole Church over by all faithful Christians.* S. Xaverius
Canonized.

11. Thus much you have briefly collected out of these Apostolical Letters, which Pope Gregory prevented by death could not finish, and therefore his successor Urban the VIII, exalted to S. Peters Chair of no lesse Power than Gregory, both confirmed, and published, commanding all by Apostolical Authority to receive the Bull, as certain and Authentick.

Subscribed.

*Ego Urbanus Catholicae Ecclesiae Episcopus.
Vvhereunto is added the Subscription of
XV. Cardinals.*

No want of
Witnesses for
the Saints
Canoniza-
tion.

12. What saies Mr D^r now, are S. Xaverius Miracles *only pretended*? Or doth he here find à want of sufficient attestation? Is it not, Reader, more than à little Impudence to question the Attestations already produced? You have heard first, how King John of Portugal commanded these Miracles to be severely examined by several Prelates in the Indies, Spain, and Portugal. You have heard. 2. That these Prelates after an exact complying with their duty, made Report to the King, and deposed that the Miracles were certain and undeniable. You have 3. out of Acoſta, that the VVitnesſes brought in to depose what they knew in their Conscience true, were very many *ſound and ſubſtantiat men*. You have heard. 4. How the whole Proceſſe advanced thus far, was represented to the See Apoſtolick, when other Witneſſes were examined in the Court of Rome. You have heard. 5. That the two Kings of Spain and Portugal with other Princes of Chriſtendom made it their Buſineſs to further the Canonization, upon the Account of. S. Xaverius Holy life, and glorious Miracles. Now judge Reader (and this reaſon convinces) who of all theſe great and wiſe Princes would have dared, think you, to propoſe à matter of ſo high conſequence, as the Canonization of à Saint is, to the See Apoſtolick, had they not had in readineſs the main *Prooſs* alwaies required at hand, in ſuch à caſe Juridically carried on viz. *Great Sanctity, and manifeſt Miracles*?

13. Theſe Princes knew well and all know (excepting men like the D^r who never ſet foot out of England) how rigid, vigilant, and wary

wary Popes are in things of this nature, which concern the publick Honour of à Saint, and the good of the whole universal Church. The Italiens say, and it passés as à Proverbe amongst them. It is à Miracle to have à Miracle approved at Rome, where an Opponent (one excellently well versed in matters of this Nature) stand's up. when such Causes come to Trial, and vigorously denies all proofs, that appear not convincing, or most morally certain. Those who know the Court of Rome can testify that many proofs brought in for Miracles have been rejected as weightlesse, upon severe Examination.

How rigorously the Church proceeds in the Canonization of Saints.

14. Reader, you have heard enough of this rigorous Proceeding through the whole Processe concerning S. Xaverius, till at last the Cardinals, Patriarks, Arch-Bishops, Bishops &c. Saw all matters clear, And his Holinesse declared, that full and unquestionable assurance had been given in of S. Xaverius his great Sanctity, and admirable frequent Miracles. Yet after all the Dr guided by fancy or malice, cryes out for Attestations, and would, forsooth, be more inclined to believe these Miracles (we are much beholding to his Worship) Than those of the Lady of Loreto, were it not, that the want of Witnesses much retards his believe; This is only to say, Mr Dr will remain in à state of Incredulity though the whole Christian world rise up against him, and yeild assent to these clear matters of Fact, strongly attested, and made indubitable. And who can help it, if his believe be as faint as his few objections are against the Miracles wrought by S. Xaverius.

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15. One stand's thus awry, or rather on no
four-

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Epist J. foundation. The Saint had not the Gift of Tongues as appears by one of his Letters for, He could not teach in Japan for want of Language. Suppose this were true, doth it therefore follow that he never had that Gift? The Depositions alledged prove he was endued with it, which perhaps God denied at the beginning and to manifest his Power the better, afterward imparted the Favour. I would willingly have perused that *Epistle Japan 3. p. 30.* but cannot meet with it, though I have 4. Books of the Saints Letters, where I am sure there is *no such third Epistle* mentioning what the Dr refers me to, nor any thing like it in any third Chapter through the whole 4. Books, much lesse in the 30. page I am remitted to. If the Dr has any other Epistles, I would know where they are printed.

Answer.
print. 1657.

16. A second Objection. The Dr finds not that S. Xaverius in any of his Epistles made Pretence to the Power of Miracles, Though after his death the Jesuits told many Stories of them.

Ans. The humble Saint learned that silence from his great Master Christ Jesus, who after cleansing a Leper said, *nemini dixeris*, Tell none what I have done; And this way S. Xaverius followed; when urged to declare the Miracle wrought by him in raising a young man dead to life in the Promontory of Convorinum, He blushed, and declined an Answer, But pressed further, said. O Sinner! *What I raise a dead man?* God did the Miracle; When I begged for his life, He rose up, and This is true:

Mark. 1. 44

See this in
Emanuel
Acosta immediately
before the
8. page.

17. A third Objection. The Preservation of S. Xaverius's dead Body cast into quick Lime was not Miraculous, But an ordinary Effect

fect of Nature saith our Dr, because learned Physicians have declared, that Bodies may be preserved incorrupt by *salt*, *Nitre*, or *Lime*. The Dr it seem's has so much Kindnesse as to believe this matter of Fact, whether Miraculous or no, because Authors relate it, Why doth he not also believe those others forementioned Wonders, as raising the dead (for an Instance) upon the Testimony of Authors altogether as creditable? By no means will the Dr Say, For in doing so he must admit Miracles. Reader, mark the Genius of this man. When a Miracle is clear the Authority of those who assert it, is Decryed, when disputable (as he would have it in this present case) the Attestation passes for good, but the Miracle (shifted off by another trick) *must be none*. Thus Authority rises and falls according to the Dr's fancy, for had he truly Judged this incorruption Miraculous, would he not think you have said, it want's sufficient Attestation? You shall see him driven to this Exigency at last, after you have heard the Relation briefly set down by *Emanuel Acofta* cited.

18. S. Xaverius's Friends saith Acofta, buried the dead Body decently composed in his Priestly Vestments, And (as he desired) cast both Corps and Vestments into burnt Lime. This they did with intention to have his Flesh consumed, and bones transported to the Indies. Three Months after they open the Coffin, hoping to find the *naked bones only*, When Behold contrary to all expectation, not only the whole Body, but his Priestly Habit likewise, were then as fresh and free from corruption as when first laid in the Coffin, and moreover, saith my Author, sent forth a most fragrant and delight so-

Ema. Aco-
sta imme-
diately be-
fore the 13.
page.

*S. Xaverius
his Body
Miraculous-
ly preserved
in corrupt.*

*No vertue in
Limes to
work these
Miracles.*

me Odour. Could Lime give this good Savour? The Body again placed in the same Chest, and transported to Malaca, was received with all Veneration of the People, when another Miracle happened, For upon its entring the City a violent Plague which had Cruelly raged there before, wholly ceased and gave great comfort to the afflicted Inhabitants. Had Lime such vertue in it? Some Months the Holy Body remained at Malaca, and thence carried to Goa, by Gods special favour did strange Wonders in that Navigation. The Vessel wherein it lay, Twice in great danger of Shipwrack by running upon Quick sands, caused both Mariners and Passengers to implore the Saints Assistance, which was no sooner askt, than obtained; in so much (that presently freed from all danger) they sail'd on joyfully to Goa. *The Lime I think, did not this Miracle.* You may read in Acosta Cited, with what great Celebrity and Pomp the Body was received at Goa, where it remained to that day without the least Sign of Putrifaction. *To God's glory and the Saints honour be it.* Tell me Reader, will the Dr. yeild assent to this short Relation made by the same Author that recount's the Miraculous Incorruption of the Body? If he doth, he grants Miracles; If not, I said right, he is forced to quit Authority, and run to his old Plea a want, forsooth, of sufficient Witnesses, that is, There are sufficient when he likes, when not; there are none.

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19. Hitherto I have born much with Mr Dr, but am now almost at an End of Patience in the perusal of his uncivil and rude Calumnies. First he tell's us, that the Relation of S. Xaverius his Miracles comes from the Jesuits

in the East Indies, as if, forsooth, none had attested them but Jesuits. A vast untruth, when King John of Portugal, as you have heard, caused them to be examined by several great Prelates. *Were all these Jesuits?* Did the deputed Cardinals at Rome, who ordered another new strict Trial, commit the charge to Jesuits only? No. Did his Holiness when he published his *Apostolical Letters*, and declared that the matters of Fact (plain Miracles) had been attested upon undoubted certainty, rely wholly on the Jesuits information? Evidently no. What then shall we say of this Dr, But that without regard to Truth and honesty, he cares not what he Writes? Yet worse followes. Jesuits, Saith he, *are men that think it lawful to Lye for a good cause (as no doubt the Honour of the Society is such with them) And how can we with any tolerable Discretion, rely upon their word?* Answer Dr, I call you to account before God and the world, I here accuse you of a Malicious Detraction. *Speak out if you can*, poduce me but one Jesuit, that ever wrote or taught, it is lawful to Lye in any occasion, either for a good or bad cause, and I will ~~will~~ proclaime you Victor. In case you shift off this just Challenge, the Reader shall Judge, whether you or Jesuits deserve the foul Imputation of Lyars.

Jesuits not the only Informers of the Saints Miracles.

Jesuits Calumniated by the Dr.

This one Spiteful Calumny contrary to Evident

20. Your Errour, Sr, lies here, And proceed's from malice, ignorance, or both, in not distinguishing between a Lye, alwaies sinful, and the ambiguous use of words in certain Cases of danger, and other vveighy Concerns, whereof I treated largely in my Book against Dr Taylor. This ambiguous use of words, yea and some kind of mental Restriction also, most grave

Truth, Shows the Dr cares not what He Writes,

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A discove-
ry of Dr
Taylors
untruths
c. 26. p. 184.
printed
anno 1665

and learned Divines (no Jesuits t'is well known) maintain *as Lavvful* , (which is as remote from à Lye , as your Calumny (Dr) imposed on Jesuits is from Truth) though never to be made use of (say Divines) but when Necessity and just reason requires. And this both you , Sr , and Dr Taylor , *vvith his Excellent use of Confession in England* must acknowledge , as is proved in the Discovery now cited. *I say vvhen Necessity and just reason requires* : For example , if à Judge ask à Priest whether à Pænitent , confessed such à Sin , (truly confessed) and be further urged to Answer directly , *Yea* , or *No* : If he saies , *Yea* , he betrayes the Penitent , and sacrilegiously breaks the Seal of Confession ; If *No* ; in your Divinity he tell's à Lye. Learned Divines deliver contrary Doctrin , and Therefore find out à way , not to Lye *on the one Side* , and on the other to keep the Seal of Confession *safe and inviolable*. If à Confessor saies nothing in such an Exigency , S. Austin rightly observes in à like case of Danger , the Secret is too openly discovered. By all now said , you see , that to use mental Restriction in *Contracts* , *Leagues* , *Promises* , *Vovves* or *Oaths* justly tendered is impious ; Yea and à horrid Sin in those who attest Miracles in publick Tribunals , before Popes and Princes known false and forged , or never to have been as the Informers declare.

S Austin
lib uno de
mendacio
ad consent.
c. 13. post
medium.

21. One word more. Suppose (which is utterly false) that the relation of S. Xaverius his Miracles had come only from Jesuits à long time Millioners among those Barbarians , can any one without shame , or the deepest Malice Imaginable Perswade himselve , That men who went upon à most generous Design , left Country ;
Rela-

Relations, Friends, and whatever is dear to Nature; That ran to the furthest Parts of the world, where they knew they should endure Hardship, misery, contempt, neglect, imprisonment, And besides live in continual danger of dying upon Gibbets, as many did; And all this to reduce Souls to Christ; can any man, I say of Common sense, persuade himselfe, as our unconscionable Dr doth, That such laborious Missioners after so many Heroical Acts performed, would down right *Damn* The Dr's Calumny cast on le- suits, highly Improbable. *their ovvn Souls*, tell Lowd and abominable lyes, Feign Miracles, which they knew were never wrought (just matter of Damnation), And avouch these (now supposed fourbs) as real Truths, *before Kings, Princes, the Court of Rome, and the vvhole vworld?* I say the Imputation is so extravagant, the Calumny so horrid, that no mans head would once have harboured it, but only Dr Stillingfleet's. Had the Dr said, S. Xaverius was never in the Indies, King John of Portugal never made Enquiry after his Miracles, The Catholick King of Spain never promoted the Saints Canonization, the Apostolical lettrrs cited above were all feigned &c. He had, Methinks, gone every whit as wisely to Work as now, while he admit's these Testimonies and attestations, and denies the Miracles attested by them. For example.

22. He believes upon humane Authority, that King John gave Order that the Saints Miracles should be rigidly examined, And hold's it true, because Writers of good credit say so, But the very same Authors say also, that the Miracles already mentioned were really done in the sight of many Spectators. Why doth the Dr boggle

at this, having no greater Evidence of the Truth of that Order given by the King (For it may be à fourb) Than he has of the Truth of those Miracles attested to have been really done, which he must Say are false and feigned? Nay more, why is not all that's Written of S. Xaverius far from Truth, *feigned, false, and counterfeit?*

De Lin-
gen des
Feria 4.
Domin. I.
Quadr.

Barbarians
Converted
by Miracles
feigned not.
Much lesse
could those
Pious Mis-
sioners forge
any.

23. F. De Lingendes cited, proposes this Question. *What could move those Iaponians most averse from our Christian Lawes and manner of living, to forsake the vvayes they had long followed &c? What humane Interest could induce them to feign innumerable Miracles wrought by S. Francis Xaverius, à poor, needy, and unknown Priest, Who God knowes, brought them no worldly Advantage, yet they boldly asserted his Miracles, and did it with so great Zeal, that many of their own accord dyed willingly in the Fire, to Testify our Christian Faith suck't into their Breasts, by the force of clear Miracles, partly seen, with their Eyes, and partly experienced in Themselfes? The like, add's De Lingendes, I may say of innumerable other Barbarians converted to Christ by the efficacy of glorious Miracles? Now if these Barbarians did so upon no humane Interest, much lesse could these worthy Fathers à long time Missioners amongst the Indians, after so much Zeal shown in propagating the Gospel, when all had an Ample share in Tribulation, and many dyed to attest our Catholick Verities, avouch horrid Lyes, and Damn their Souls, by forging Miracles that never were.*

C H A P. XIII.

The Dr's unjust Calumny laid upon F. Hierome Xaverius, proved False. Of his lost labour in telling impertinent Tales of forged Miracles, His famous Story of twelve English Iesuits Showing Tricks in feigned Exorcisms rejected, as improbable. A Word of Hazenmillers lowd Lyes.

I. **M**R Dr, is yet pleased to continue his Harangue, and Asks, *what will Iesuits stick at in matter of lying, who have had the Impudence to insert fabulous Miracles, and Stories into the History of the Gospel?* For proof hereof he tell's us, that Hierome Xaverius à neer Kinsman to S. Francis (with his Associates) was permitted by Acabar Emperour of the Mogols to live in Agra, the Residence of that great Monarck, and to give Account of the life and Miracles of Christ, But saith Mr Dr, the Subtle Iesuit well understanding their own Doctrin about the insufficiency of Scriptures, durst not put into the Emperours hands the four Evangelists, but framed an excellent Gospel of his own, declaring that he took it out of the Gospel, and Books of the Prophets, Tomake this Good, the Dr remit's us to one like himselfe of the Ministerial Brood Ludovicus de Dieu, son to Daniel de Dieu à new Gospeller, who banished Bruxell's upon the account of his Pestilent Errours after the Duke of Parma had taken

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page 617.
fine.

Historia
Christi Per-
sicè à Hier.
Xavier con-
scripta, lati-
nè reddita
à Ludov.
de Dieu,

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that City, fled into Holland and there Preach't 22. years. I have perused this Book Written first in the Persian Language by F. Hierome Xavier, which this *De Dieu* afterward turned into Latin, and verily perswade my selfe, that never worthy Missioner was more grossly abused than the Zealous F. Hierome Xaverius is by this *false Dieu*, and our fraudulent Dr. The Story briefly is thus.

Ludov. de
Dieu. Epist.
Dedicat.

What F.
Hierome of-
fered to the
Emperour.

2. F. Hierome having gained the Favour of the forementioned Emperour to live in Agra, offered to his View the life of Christ in the Persian language, *For the substantial Part, exactly taken out of the Prophets, and the Gospel*, But willing to make the Relation full, and acceptable, he first used different Expressions from the precise words of Scripture, which all Preachers and Interpreters do in their further Explanations of Holy Writ. 2. As Occasion required he added many pious Considerations most Suitable, as he thought, to beget in the Emperours mind à high Respect and honour of our blessed Saviour. 3. After he had laid the foundation of his History upon the Gospel, and recounted exactly *the Birth, the Infancy, the Circumcision, the Miracles, the Doctrin of Christ &c.* (the substance, I say according to Scripture) for the perfecting of his History, here and there he introduces other ancient Testimonies, *not Divine*. Now mark the Fraud of these two Adversaries, *Dieu* and the Dr; Because the Father kept not alwaies close to the exact words of the Gospel, and made his pious Additions, as is noted, *Dieu* cryes out in his Title, *Historia Christi, sed contaminata*, the History of Christ, but defiled; The Dr as lowd, the very Story of the Bible horribly adulterated. It is à flat Calumny Mr Dr.

Dr Still.
page 623.

3. I say

3. I say contrary. F. Xavier neither adulterated the Sence nor any one word of the Holy Gospel, For to deprave and adulterate the Gospel is either to Propose some thing as Gospel, or, as revealed by Almighty God *which God never spake in Scripture* (This the Father did not) : Or to Produce a true Revelation there expressed and to Pervert, or contradict it. Now Show me, Mr Dr, by the Help of your false Dieu, where F. Xavier either pervert's a Revealed Truth, which is *The Father in Scripture*, or proposes that as the Revealed ^{depraved} word of God (and mark my Expression) which is ^{not the Gospel. And why?} not in Scripture, and you touch the Point, But this is impossible, the Father being far from such Transgressions, Therefore prudently Entitles his Book, *not the Revealed word of God, but the History of Christ*, partly much enlarged by Circumstances which easily might occur to every Pious mind (yea and probably happen), and partly augmented with the Testimonies of other Authors.

4. For an Instance of the first. The Fa-De Dieu ther cited by De Dieu, supposes our Lady de- ^{page 41.} voutly on her Knees about Midnight bowing her head towards the ground, when the Angel came to Salute her, This no more but a pious Circumstance, was never Proposed to the Emperour as a Truth revealed by Almighty God. Again, when he relates upon humane Authority that in ^{De Dieu page 74.} the night of our Saviours Birth, the great Temple of Peace at Rome fell down, and that much about the same time, three Suns were seen in Spain which closed at last together like one Sun, He tells us, *Sapientes dicunt*; Wise men Say the Vision pointed out the great light of the world, then appearing in Bethlem. Observe

the Expression, *wise men*, (whether then living or afterwards, imports not,) Judged so, Therefore he never proposed this as a *Truth revealed by Almighty God in Scripture*.

5. And thus Reader you have briefly the intolerable fraud of *De Dieu* and our Dr discovered, who will needs impose upon F. Xavier what he never said. They avouch, he told all these Particulars and more, as Verities revealed by Almighty God, and words contained in the *Holy Gospel*. Whereas it is evident, by his manner of Writing And own Expressions, no such thing can be meant, Though desirous to make the History of Christ compleat, he grounded himselfe first upon the exact Truths recorded in the Prophets, and the Gospel, with a further Enlargement, as you have heard. The Dr therefore yet living is obliged to recall what he has falsely said, And to take off his foul Asperision unjustly laid upon a most laudable Missioner.

6. In like manner I Answer to the Exceptions made against the Story of the B. Virgin, where the Dr (as God would have it manfully refutes himselfe). F. Xavier, saith he, took what he had out of a Silly Book attributed to S. Hierome, rejected by Baronius and others. Is it so? Did he take what he had out of a Silly Book? Prove you Sr, that he presented the contents of that Book to *Acabar* under the Notion of God's revealed Word, or as Written in Scripture, and you Satisfy us, But this neither *De Dieu* nor you shall ever make Probable.

Dr Still.
page 618.

Baron. Ap.
par.n. 44.

Wherein *De
Dieu* and
the Dr
fail.

7. In the next place our Dr fal's foule upon the Father for asserting *Issachar* to have been High Priest, when S. Joachim offered up his

his Sacrifice in the Temple. It is true, Baronius cited saies Issachar could be no high Priest, *Then*, But tell me, Reader, is not this à pardonable fault in à poor Missioner (who if mistaken) thought he had S. Hierom's Authority for his Assertion, And then neither did nor could know what Baronius had Written of this Subject. Were the Dr's grosse Errours when he Quotes Authors falsly as I have Demonstrated; When he produces Testimonies for the ceasing of Miracles in the Church, though he saw those very *Writers* he cites most expresse for glorious Miracles in latter Ages; When he looks back upon his Jugling and foul perverting the plain Sence of Authors; When he call's to mind his unjust Calumny Laid on Jesuits as men, Forsooth, who think it Lawful to Lye for à good cause &c. These and many more Abominable frauds I have discovered in the Dr, (though to use his own words upon another Occasion,) *he little thought they would ever come to light.* Were such grosse falsities, I say, as minute and pardonable as that one small Oversight is of F. Xavier, Mr Dr might rejoyce, And read these my Writings over with à merrier heart, than he is like to do, But his Errours are horrible, and without serious repentance, unpardonable. The rest that followes in the Dr of the Blessed Virgins retyred life in the Temple, of her vow of Virginity, which grave Authors affirm (The Dr laughs at all) you have plainly asserted and proved in Baronius.

8. Our Dr willing to make his Imputations cast on F. Xavierius relishable, and to gain his precious Author *De Dieu* credit, cites Philip Alagambe, who saies the Text of *Dieu* his Transla-

Alagambe
Biblioth.
Scrip. So-
cietatis
page 188.
Animad-
versiones
De Dieu
page 537.

Dr Still.
page 613.

tion, is not *unfaithfully done*, some few things excepted. It is very true; But Alagambe add's, That *De Dieu's* heretical Observations, or Animadversions, (one great part of his Book comming from à naughty heart) deserve to be burnt, with his Preface and marginal notes. This Mr Dr conceal's, yet Methinks, if Alagambe merits credit in the one, his word also may well be taken for the other. The Dr at the close of his Discourse thinks he hath said enough, *not only to stop the mouth of E. VV. for the future, but even of impudence it selfe.* An idle brag of à defeated Adversary; Peruse, Reader, this Treatise and you will see to whom Impudence (as due) belong's, in this place I say no more.

9. The Dr from his Page 624. to 663. afford's little worth reflection, or any Reply. In à word he seem's much like some poor Fellowes in our Cities, that goe up and down the Streets, and cast into nasty Carts all the filth and Dirt they meet with, And I verily think, gain more by that Sordid Employment; Than the Dr gets by his long and tedious Narration of forgeries and false Miracles impiously Pretended to have been wrought, when none were. This I call Dirt busily Scraped up by the Dr, and cast into the Pages now mentioned, But for what End or Purpose is hard to say. Is it to tell us that Cheats and Counterfeits have sometimes plaid their prancks, and abused others? No great Doctorship is required for that which the whole world knowes. Is it to Decry true Miracles because false ones have been forged? A plain Degree of Madnes, For so we should decry true Scripture, because false Scripture has been Fathered upon the very Apostles. Is it to prove à

*Forged Mi-
racles intro-
duced by the
Dr, wholly
impertinent.*

Religion naught because some that professe it, counterfeite Miracles? By this Art and Arguing, Protestancy is ruined, For not only Luther and Calvin, as I shewed, feigned Miracles, but others also of the English Ministry have done so, Witnesse that egregious fourb practized by John Dorrell in his pretended Possessions, and Dipos-
 sessions of William Summers at Nottingham, of Thomas Darling, the boy of Burton, of Cadwall, and of Katharine Wright at Mansfeild &c. Whereof whole Books have been Written, laying open the frauds as you may read in Brerely, who also introduces Dorrells notorious cheat of à Spirit speaking in à wall against Queen Mary, with the sleeping Preachers forgery, Discovered by his Majesty King James. VVere it worth the while to gather up more of this filth justly attributed to Protestants, we could easily match Mr Dr, and belpatter as many Pages with it as he has done. But who (besides the Dr) can endure this Nonsense? *Some of such à profession have plaid the Knaves, and forged Miracles, Ergo, the Religion that decryes the Forgery, is naught; Or true Miracles, whereof Christians never doubted, are to be looked on as False.*

10. Mr Dr after two tedious Stories, of Falco, and Joannes de Vincentia held by many Impostors, by others not so hardly thought of, But rather freed from the guilt (for our purpose it imports not to know on whom the blame lies, the Accusers or the accused.) Mr Dr I say, demand's. *What credit these Reporters of Miracles in the Roman Church deserve from us, when such Persons who are by their own Order cryed up (he alludes to Joannes de Vincentia) for workers of Miracles, are by others of their own Church condemned as*

Sadu-

Se Eusebius
 Hist. lib. 3.
 c. 19. and 1.
 6 c. 10.
 And S. Austin contra
 Adversar.
 Legis &
 prophetar.
 lib. 1. c. 20.
 Se Reas.
 and Relig.
 Disc. 2. c. 8.
 num. 11.

Brerely
 Tract. 2. c. 3
 Sect. 7.
 subd. 5. p.
 with me
 546:

Dr Still.
 page 635.

How we
Proceed
when Au-
thors con-
tradict Au-
thors in their
relation of
Miracles.

Seducers? I Answer, in such Opposition when Authors contradict Authors, the gravest and the more rational ought to Sway most with every prudent Reader. In case Testimonies stand equally poysed on both sides, both Assertions will in à *rational appearance* have their Probability, as Gerson cited above observes, Though the Truth of the Miracle considered in it selfe lies yet out of à clear sight, *Perhaps it was, and perhaps not.* In such cases, S. Hierom cited, prudently advises, rather piously to doubt than rashly to Define any thing, which all Authors do in their contradictory Judgements concerning probable Opinions. Now if the Authority be far more pregnant *for the denying Party*, than the other, the Miracle in contest will be prudently esteemed little worth, because very doubtful, and the Reporters of it Can never gain much credit. But Say Reader, How doth our good Dr advance his cause by railing at the Reporters of false and doubtful Miracles decryed by all? How doth he hence prove, that Miracles never called into Question by the wisest of the world, are in like manner to be accounted fourbs, or listed with those other doubtful? This he aimes at, or speaks nothing to the Purpose.

11. Upon this Ground all those other Bundles of trash in the Dr's following Pages, appear in their own likenesse meer Impertinences. Grant then, That the Dominicans at Bern were Impostors in forging Miracles, *which is yet denied by many*, Admit upon Sleidans word (worth little) that the Franciscans at Orleans counterfeited à mute Spirit acting the part of à dead womans Soul, as if She had been damned for being à Lutheran. Say truly (for so it was) That Ma-
ria

ria de la Visitation Prioresse de la Annunciada in Lisbon, deceived many by her feigned Sanctity, and false wonders, And for that cause, when the Truth came to light, was condemned and severely punished by the Inquisitors: Add hereunto more of the like stuff, Written long since by Catholick Authors. I Ask and require an Answer, what Advantage gain's this Dr by his painful heaping up so much Filth together? Are therefore true Miracles owned by the best of Christians, never boggled at, never called into doubt, prejudiced in the least, because Fools have forged false ones? It is too lame à Consequence for any rational Discourser. Thus much truly followes, that such abominable Hypocrisy most justly call's for Vengeance, and unrepented, infer's Damnation. Therefore the Prelates of the Church highly deserve commendation, who when such frauds are discovered, both rigidly condemn and inflict severe Punishment on the mischievous Impostors.

12. O but (saith the Dr) many wise and learned men set forth the Prayses of this *Mary de la Annunciada*. No wonder at all, wiser men than Dr Still. have often met with Cheats, and been beguiled. How many Princes gained*by à fair Demeanour, have placed their Trust upon false hearted Subjects, that afterward turned Traytors, and sought their Princes ruin, while God Very often and in good time, unmask's the Treason, And brings the Traytor to condign Punishment? By this you se the Dr's pretty cheat detected, where speaking of *Fulco* he saies, that Persons found guilty of Impostures, have been countenanced and encouraged by some in the Roman Church. Pray, Sr, reflect à little, was ever

Nothing more impertinent, than to decry true Miracles, because some have forged False ones.

Dr Still. page 626.

ever any one countenanced after à clear Discovery of their wickednes, though when supposed Innocent, they might be favovred? Was ever any one encouraged to play the *Hypocrite and forge Miracles!* No, The Church and all her Prelates execrate That as horrid and impious; Therefore, Mr Dr though your words of *countenancing and encouraging*, seem to sound big in à Vulgar eare, they are in real Truth without edge, and void of Substance.

Dr Still,
page 648.

Who Hazen-
miller was?

Gretseri re-
fut ar Ha-
zen Ingol-
stadii Ty-
pis data
Ann. 1594.

13. The Dr Quotes Elias Hazenmiller, à frontlesse, gracelesse fellow, twice over an Apostata from his Order, wherein he lived about 18. Months, Then ran away, hid himselfe and, soon after fell from the Church. The Book we are referred to, entituled *Historia Ordinis Iesuitici*, was published after Hazenmillers death by one *Policarpus Leyserus* à Lutheran Minister, probably thought to have added and changed many things. It is all over so stufft with horrid impudent Lyes, that some Secretaries neer us cry shame upon the Author. F. James Gretser in his refutation of Hazenmiller and Policarp, is forced upon the account of their shameless *Lying* to court them in no better Language than, *Impudentissime mentiris, Impudentissime Calumniaris. Vides, Lector, os & frontem hominis Mendacissimi &c.* I will not foul my paper with the hundreth part of these Grosse and palpable Lyes, which Gretser cal's unexcusable in his Answer to Millers Eleven chapters. A few only shall serve for an Essay.

Gretser
page 40.

14. This frontlesse man saies. 1. That when S. Ignatius was in France, he said his Masses *gratis*, or for nothing. Gretser Answers,

wers, à shamelesse and most filthy Lye, for at that time he was *no Priest*, and therefore could say no Masse. He saies again, that the Jesuits wrot not their own Rules. A manifest Lye, saith Gretser, as appear's by the very Original of their Rules *yet extant*. He saies

3. That the Jesuits in their Constitutions and Rules call their Order *Venerabilis & laudabilis Iesuitarum Societas*, The Venerable and laudable Society of Jesuits. Utterly false, saith Gretser. There are no such words in either Rules or Constitutions, S. Ignatius ever gave the Order à more humble Title, *Minima Societas*, The least Society. He saies. 4. If any one among the Jesuits break à Rule, it is held à greater sin, than if he had broken God's commandements. A lowd Lye saith Gretser, for the Jesuits Rules, as all know, oblige not under sin. He saies. 5. Some Jesuits teach, that Faith is naturally bred and born with men. Most false, as Gretser showes.

15. But no Lye can be more infamous than that told of S. Ignatius, who, saith this false Elias, called to à possessed Person, went not himselfe, but sent à Brother with à Grain consecrated by Pope Pius the V. the Grain no sooner toucht the Energumena, but the Diuel fled away. A long lowd Lye. S. Ignatius, as every one knowes dyed in the year 1556. under Paul the IV. yet this Miller saies he lived in Pius the V. Reign and made use of à Grain blessed by Pius, who was created Pope long after S. Ignatius his death. And Dr Still. cheated by Hazenmiller was so grossly blinded, as to Tell the Story over again, and will forsooth have one Bead of the Rosary

con-

Hazenmil-
lers lowd
Lies.

Page 81.

Page 169.

Se Gretser
page 217.

Still. page
649.

consecrated by Pius the fifth, sent by à Brother, at S. Ignatius his command. That is, S. Ignatius either rose from the dead, and sent the Brother, or Dr Still. shamefully err's in his Story.

Still. pa-
ge 647.
Gretser pa-
ge 218.

16. Another Lye followes. Ribadineira, saith this *Sycophant*, denyed S. Ignatius to have wrought Miracles (and Dr Still. has much to the same Sence.) Gretser Answers; *Mentitur turpiter*. Miller tell's à filthy Lye, Produce the passage where Ribadineira writes so. The contrary is Manifest; For the Title of the last chapter in his V. Book, is of the Saints Miracles, And in the 6.th Chapter, he recount's many wrought by the merits and Prayers of S. Ignatius. O but, saith Dr Still. They were only such as are liable to fraud and impostures (Viz. casting out Divels in their way). A flat Calumny without Proof; Show you, Sr, the fraud, or retract your false Aspersion. The way was pious; by *Austerity* and *earnest Prayer*, works laudable before God and man. Who ever doubts of S. Ignatius his Miracles may peruse *Ioannes Maffei*, where you have many and great Miracles recounted.

Maffei
lib. 3. c. 14.

17. For an Upshot, another abominable Lye told by Hazenmiller or Policarp, may passe after the rest (and our wise Dr Still. sets it forth in English) Ignatius, saith he, is said to have freed à possessed woman from the Divel, by rehearsing this profane Verse out of Virgil.

Page 648.

Speluncam Dido dux & Trojanus eandem &c.

Gretser Answers, it is à wonder that Policarp fancied not that other Verse more proper.

Tytere, tu patula recubans sub tegmine fagi?

Then

Then add's; It is à shame to hear these black and blockish Calumnies. Could the Calumniators ever persuade Themselves, that prudent men would yeild Assent to such paulty intolerable Lyes? Away with this Miller and his associats, neither worth memory, nor Answers, What they might justly expect for their folly; They have, *Contempt and Derision*.

18. There is yet more of the like stuff in another fearful Story the Dr tell's of the Jesuits in England, who under the Chief Contriver one *Weston*, or *Edmonds* (the Jesuits Provincial, forsooth,) employed twelve Exorcist's to show Tricks upon certain hypochondriacal men, and hysterical women, falsely pretended to be possessed, though all at last proved Impostures. This, saith our Dr, happened in the year 1585. and 1586. when I believe very few Jesuits had entred that Isleland, And am sure, that neither, Then, nor ever afterwards, was there any *Weston* or *Edmonds Provincial of the Jesuits*, for the first Provincial of the English Jesuits long after, was *Richardus Blondus*, à Grave Venerable, and most pious man, of whose great Prudence and vertue F. Henry More gives à large account. Anno 1619.

Dr Still.
page 650.

19. Our Dr goes on. The Forgery hitherto mentioned making à great noise; the Persons concerned were rigidly examined, and their Examinations entred upon Record in the Court of High commission, were soon after published, with à particular declaration of the whole Imposture; Whereunto is added à lowd confession of one Antony Tyrell à Priest, who saith the Dr, was fully perswaded, that *Sara Williams*, and *Friswood her Sister*, *Anne Smith*, and *Richard Mayney*

Guileilm.
Weston
à great sufferer in persecution
but no Provincial, se
Morus lib.
4. His Provin. Angl.
num. 215.

A Story as false as /ear-ful told of English Jesuits.

deposed the Truth in such Points as concerned their false pretended Possessions. Nay more. This Tyrell saith the Dr, knew that all was Counterfeit and Judged so of the rest, However to gain the Catholick cause Credit, They held it lawful to do as they did, That is to cheat the world with lowd Lyes. Thus Mr Dr.

20. Courteous Reader, I justly require à Pro^{of} of this foul Calumny laid upon worthy men, hitherto never blemished in their Fame, and Ask, upon whom may I rely for Satisfaction? Must I trust the Dr? No; He is à broken reed, I have found him faulty in à hundred other Particulars, and herein rationally suspect his Fidelity. Shall I credit that supposed *Court of High-Commission*? To me it is yet à thing in the Air out of my reach, Nor can I examin the Records, or the whole Proceffe, if ever any such Court was in being.

21. For as much as concerns Antony Terryl the Priest, The true Story, which Dr Still. tell's by halves, and thereby egregiously cheat's his Reader (in relating the mans abominable sin, but concealing his humble and hearty repentance) You have amply set down in à known Book entituled *Concertatio Ecclesia Catho. in Anglia.* There at the Very End of the second Part, you will find the guilty Terryl his own *Accuser* bewailing his false and detestable Calumnies most unjustly laid not only on noble men, but on many Innocent Priests also. And he recalls all with so much Zeal and fervour, that I never read the like humble confession publickly made by any. He acknowledges himselfe à horrid Sinner, *unworthy to appear before God, Angels,* and

*Concertatio
Eccles. Catho.
in Anglia. printed
at Triers by
Henry Bock.
Anno 1588.*

*Terryl his
own Accuser
bewail's his
unjust Calumnies.*

and *men*, deserving nothing but God's just Indignation and hatred from every one, upon the account of his impudent Lyes and malicious Detractions, virulently vented against Catholicks most pious and Virtuous. Then he Descend's to particulars and names the Persons he had injuriously slandered. The whole Relation some what long, deserves the Readers perusal, Some perhaps will shed Tears when they se it.

22. To be short, Antony Terryl was brought by the Protestants to S. Pauls Crois in London, the last day of January, being Sunday Anno 1588. in hope he would there ratify all those false Calumnies and unjust Informations whereof we now speak, and withal openly abjure Catholick Religion. But the Penitent Soul came thither with another Designe. For no sooner had he begun his Sermon, but he publickly Professed himselfe a true Roman Catholick, and would have retracted his unjust Accusations, had not some Standers by commanded him silence, Whereupon he quit the Pulpit, and was carried again to his Prison, yet found means to disperse some Papers Written in his own hand, called *Palinodia Antony Terrylli subscribed. Per me Antonium Terrillum Presbyterum, Manu propria.* Where you have this Penitent mans most humble Recantation, and Justice done to those he had wronged. Read it in the Author now cited and tell me, whether Dr Still. has not playd the Cheat in aggravating the Crime, without saying one word of Terryls hearty Repentance.

23. Some may reply, Though the Proof hitherto taken from Tyrrel may seem deficient, Yet the confession of those three women rigid-

*Brought to
S. Pauls
Crosse, he
Professed
himselfe
Catholick.*

*Terryls humble
recantation, and the
Dr's unjust
Dedding.*

ly examined, takes away all doubt. *Ans.* The weakest Plea imaginable, had we certainty of any such acknowledgement, For how easy was it in those Dayes when England swarmed with innumerable virulent Adversaries that acted most Tragically against Catholick Religion, and *made it à Sport*, falsely to calumniate, to persecute, imprison, and hang up Priests and Jesuits; How easy, *I say*, was it for Those most unconscionable Accusers, and Judges of à like Temper openly unjust, harsh, rough and cruel, either to forge such à Confession, Or by threats, Torment and other means to extort it from two or three poor simple women?

Morus Hist. Prov. Angli. l. 3. num. 23.

See also, the Concert, in Eccles. Aug. cited, where you will find horrid Things acted against Priests and Laymen, through Every page of that Excellent Book.

24. Reader, peruse at leasure the Author I quoted, and you will find forgery enough (which came at last to an Extremity of force) invented by *Diabolical Accusers*, and Merciles Judges, against one of the worthiest men then living (to say nothing of others) I mean that glorious champion of Jesus Christ, the incomparable and ever renowned *F. Edmund Campian*, whom nature had framed of à sweet, meek, and amiable Disposition, and Grace adorned with à rich Treasure of supernatural Virtues.

25. This Innocent Lambe (yet in courage à Lyon) and six other Priests brought before the Judge *Christopher VVraye* to be tryed upon life and death, were accused of Treason, as if, forsooth, They at *Rhems* in France had conspired to murder Queen Elizabeth, And to accomplish that infamous Designe came into England. This villanous Aspersions bitterly breathed out (void of all Proof) was at last laid aside, whilst Campian answering, called
God,

God, the *Angels*, *Heaven*, and *Earth* to Witnesse, that such *Wickednesse* never entred his *Thoughts*. Then *Anderson*, *Popham*, and *Egerton* like *Tygars* ready to tear the blessed man in pieces, laid to his charge, that being called from *Prague* to *Rome*, he had Ten years ago a long *Discourse* with a known *Cardinal*, and Therefore could not but be conscious of all the *Machinations*, the *Pope*, the *King of Spain*, and the great *Duke of Tuscany* had in hand to destroy their *Queen*, and ruin *England*. Hence said They; Thou *Campion*, cam'st hither as a *Forerunner* of these forces, as a *firebrand* to raise *Rebellion* amongst us, Hence it is thou schulk'st in the dark, when thou pleatest, Changing apparel, and wearing silk when thou pleatest; Now a noble man, now a souldier, now a Merchand and and what not? Yet in all *Shapes* a *Rebel* in all forms a *Traytor*.

*Campion
calumniated*

26. *Campion* answered, he no more knew of any such *Machinations* intended the *Queen* of *England*, than a *Child* yet unborn, And said, because our *Lawes* have prudently ordained, that no mans life be taken away upon weak *Conjectures*, or ungrounded *Suspensions*, He required here before *God* and the world but one sole *Proof* whereby it might appear, he was guilty of the *Crimes* they accused him. Not a *Proof* was, or could be produced. He went on. As for my keeping out of sight (said he) when pursued by those who sought my blood, I did as the *Primitive Christians* taught me in their time of *Persecution*, and like the *Blessed Apostle*, who, you know, was let down in a *Basket* at a window, and so escaped the *fury* of *King Aretas*. If my wearing *Silk* offended any, you have me

*Clear's
Himselfe.*

294 Chap. XIII. *A Worthy Missioner*

now homely cloathed in à poor winter Garment almost worn to nothing.

P. Morus
num. 14.

*The Judge
enraged
against
Campian.*

27. Much more followes in the Relation of worthy F. Campian's Trial, which I am forced to wave, being only to show, what Judges and Promotours digraced England in those dismal Dayes; However one memorable accusation worth the Readers knowledge, is not to be omitted, and thus it was. That known *perfidious Eliot* (now Catholick, now Protestant as best made for his Ends) openly witnessed, he had heard F. Campian Preach; in which Sermon He much inveighed against Heresy and Wickedness, and said à Day would certainly come formidable to the World. O Sedition. O Treason! cryed out the Judge and his Assessors. By this fearful day thou Campian *could'st mean nothing* but such à day as those late Rebels in the North hoped for, of Ruin and destruction to us all. Quite contrary replied the Prisoner, the Drift of my discourse carried me to speak of that formidable day of Judgement; when our Just Judge CHRIST JESUS will appear, and render to every one à reward or punishment Answerable to their Deserts; This I said would be à day full of comfort to the Just, but formidable to Hereticks and Sinners.

28. Thus, Reader frontlesse Calumnies, unjust Slanders, fancied Rebellions, without proof, without witnesses, without the least Evidence given in, contrary to all conscience were then forged. Thus Malice bitterly acted against the Innocent *Campian*, and Two other Venerable Priests, *Sherwin* and *Bryant*. Thus it set them forth as *Criminals* guilty of the Highest Treason, And (so the Diel would have it)

ended

ended at last in an Extremity of force, for nothing but malice brought these three Servants of God to the Gallows, and there forced out of their harmless hearts, Blood, Soul. and Life, to the eternal shame of their Judges, and hor-
rour of all the Spectators.

29. Ponder now I beseech you (it is the only thing I Aime at in this Digression) could those Accusers, Promoters and Judges forge such Calumnies in the deplorable Case of F. Edmund Campian and his Associates? Could they unconscionably force the Life which God had given out of Their Bodies? What wonder then is it, if at any time, the like Rabble of men, perhaps in some other Tribunal (unknown to me) forged Lyes in the Trial of these three examined women with Mayney, or forced out of those poore affrighted creatures a false Confession? *Semel inventum decies factum.* What do I Say once found? It was ever done in those bloody Trials of Priests, and as may probably be conjectured not left undone in the Examination of those simple women, For the Violence of the English in those Dayes, as *Cambden confesses*, (speaking of feigned conspiracies against Catholicks) Was to Pry and search into mens minds, to Devise mischief, to forge Letters from banished Persons never transmitted, to send Emissaries abroad with order to gather up false Rumours, and to make all welcome, that any way tended to the Disgrace of Catholicks. Cease therefore to wonder, if in the supposed Trial of those poor women such Artifices were used, contrary to Justice and Conscience, if all be not a meer Fiction.

*Cambden
Anno 27.
Elizabethæ*

30. One word now of F. William Weston, whom the Dr. call's the chief Manager of these

Abbr. Hist.
prov. Angl.
lib. 4. n. 15.
& n. 25.

num. 17.

num. 25.

Weston vindicated.

Dr Still.
page 663.

feigned Possessions, For your better Satisfaction, please, good Reader, to peruse F. Henry More cited, where you have the Virtues of that worthy man largely set down, (too long à Subject for this place) without the least mention of any imputed and contrived Exorcisms. In case the Dr except's against my Author as one that's partial, or waves matters he should have related, I require this Justice at his hands, that he remit me to some *Writer* who either proves F. More Partial, or Weston guilty of those *enormous crimes* falsely (I avouch) laid to his charge. Believe it, F. More was no way Shy in faithfully recounting what difficulties Weston met with in Wisbick Castle, caused chiefly by à Dr of Physick, and another *unnamed Priest*, that afterwards turn'd Apostat, perhaps such an one as Tyrel once was. He tell's you also what false Aspersions were laid upon F. Weston, and in what manner the Holy man was vindicated and cleared; But not à word all this while of Records entred into any *Court of High-Commission*, or of twelve *Exorcists Employed* by Weston to feign Possessions, that never were. The whole Story even as the Dr set's it forth by the *Very Circumstances* shoves it self à Fable, yea an open Calumny, peevishly invented to dishonour Priests, and Catholick Religion.

3rd. But enough of this, And much more Dirt gathered up by the Dr, wholly useless for any other End, save only to make him that pack't it together, ridiculous. Observe I beseech you. The Dr Supposes the long Tales hitherto told to have been cheats, and fraudulent fictions, yet simply concludes. *This may abundantly suffice for the first Particular, which was the*

the comparing the Miracles of the Roman Church with those of Christ and his Apostles. Are all indeed Fictions, Mr Dr, like that of the Prioress of the Annunciada in Lisbon? Have all been found cheats, and forged Miracles? So it is *Forged Miracles cannot be called Miracles of the Church.* say you. How then dare you, Sr, impudently call them Miracles of the Roman Church, when you know, and the whole world knows, That this Church abhors all feigned Miracles, or what ever of that Nature is, or hath been discovered manifestly false? I say Therefore, such filth deserves no more the name of Miracles wrought in the Roman Church, than your new, *Negative Protestant Articles*, deserve to be called the old *Positive Tenets of Faith*, or false Scripture, the true Word of God. Now according to my Promise in the 4.th Chapter, I am to follow Mr Doctor as he leads us on to the End of his Enquiry.



C H A P. XIV.

An Answer to one of the Doctors Exceptions against Miracles. Whether Miracles in the first Age of Christianity were but few? How Miracles are proved by true Doctrine and true Doctrine by Miracles. No counterfeited Miracle can passe the Churches Tribunal without censure. Of a late Writers exceptions against Miracles. The admirable Propagation of Christian Religion convinces that Miracles have been wrought.

1. **W**E usually say an Argument that proves too much, proves nothing, but all Dr Still. Arguments proposed against approved Miracles wrought in the Church make every whit as much against the Miracles of Christ, and consequently prove too much, *Therefore nothing at all.* What is here Asserted you will find made good in the ensuing Chapters.

2. I replied to one of the Dr's Exceptions c. 2, n. 17. where he thinks Miracles needlesse in future Ages, because those wrought by Christ and his Apostles in confirmation of their Doctrine, were abundantly sufficient without more.

re. I Said then that none can know by a bare owning those ancient Miracles what Doctrin Christ taught, For all called Christians, as Arians and Pelagians, admitted Christ's Miracles, yet grossly swerved from his Doctrin. Dr Still. I suppose, admit's all the Miracles our Saviour wrought, yet he shall never prove one Essential point of *Protestancy* by them, no more shall the Arian evince any Doctrin of *Arianisme* true that way; if no other Oracle illustrated by Miracles interposes its Authority, and ascertain's him, that such and such is Christ's Doctrin concerning the greatest Mysteries of Faith. For example. That Christ is *truly God and man, one Essence and three distinct Persons &c.* Tell me Reader what Sence find you in this Inference? Our Saviour raised Lazarus from the dead, cured the blind man, cleansed the Lepers, *Ergo*, God is thereby proved one Essence and three distinct Persons? Again if Dr Still. take on to pare away what Miracles he pleases, if he thinks so many will sufficiently serve for future. Ages, I Ask, why are not Christ's Miracles alone, excluding those the *Apostles wrought*, sufficient for us all? Nay, why may not only one Miracle wrought by Christ (without more, if conveyed down by Tradition) bring with it that *Al-sufficiency* the Dr speaks of?

None can say what Doctrin Christ taught by owning only ancient Miracles.

3. The Dr, seeing such abundance of Miracles pretended to in all Ages and Countries, and finding them so sparingly wrought in the Writings of Scripture (unless for confirmation of a new Religion) thinks, we must either hold that God has changed the Method of his Providence, in being once sparing, and now too liberal; or that we through ignorance and Credulity take those

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those for Miracles which are not so. Mr Dr's Religion (as Protestancy) is one of the newest in the world, yet I never heard of any Miracles so much as *sparingly* wrought for its confirmation. But *ad rem*.

John 10.
v. 30.

The Primitive Miracles many, and admirable.

4. The Dr grossly mistakes. Miracles wrought in the first Age of Christianity, were neither scarce nor sparing, but contrarywise, *Admirable, great and numerous*, in so much that no one Age after that, can Parrallel the Miracles then wrought. The Signs and Miracles which Christ wrought, saith S. John, were many, Though all are not registred in Holy Writ; The visible appearing of the Holy Ghost upon the then newly Baptized, their speaking different Languages, and working other Miracles, seldom or never seen afterwards, *much augment the number*, and set forth the glory of Miracles in those Dayes. Add hereunto the innumerable Miracles which the Apostles wrought in their Preaching up and down the world, And in the Conversion of Nations, you will find no want at all, but great Plenty, may Ecclesiastical History gain beliefe; And I see not why that ought to be esteemed of lesser Credit, then the Dr's Tale of Pythagoras his golden Thigh, or his feigned cure wrought by Æsculapius, whereof more presently. In the mean while, the Dr may read what strange Miracles the Priests and Deacons of Achaia recount of *S. Andrew the Apostle*, what others Write of *S. Thomas* in his Preaching to the *Medes, Persians, Bactrians*, and finally to the *Indians*, Of *S. Simon* and *Jude* admirable Conversions and Miracles also wrought in *Mesopotamia*, in *Ægypt*, and finally in *Persia*, where meeting together they dyed for Christ, and suffered a glorious Martyrdom;
The

The like we read of other Apostles, whose Holy Lives and labours afford Miracles in abundance. However grant (which is not true) that God in any one latter Age favovred his Church with a greater number of Miracles than he did the Primitive, who can repine at his Providence, he is Lord, and may do what he pleases? Or who dare censure us as Lyars, and over credulous, if by real Proofs taken from undoubted Records, we make our Assertions good, and evince the Truth of every Miracle in particular.

5. Dr Still. after a tedious rambling much Page 667.
to this Sence; That God would contradict himselfe, should he confirm a Doctrin by Miracles contrary to Christian Religion already proved by Miracles (a Truth known to all), makes this Inference. Therefore although in the beginning of a Religion, the Doctrin is to be proved by Miracles, yet that being once supposed, Miracles afterwards are to be tryed by the Doctrin. Would Dr Still. either prove his Protestant Miracles by Protestant Doctrin, or Protestant Doctrin (what ever it is) by Protestant Miracles, I should be better Satisfyed, But the Good man offer's at neither. I Answer How Miracles are proved by the Churches Doctrin, and that Doctrin by Miracles?
this common Doctrin, (often proposed by our Divines). All new Miracles wrought in the Church are to be examined and proved by the Churches Authority, is True, and therefore whatever Miracle after due Examination is found contrary to the Churches Doctrin as it is established, and proved Orthodox by the Ancient Signs of Christianity, the Ancient Prophecies also, by the Sanctity of thousands and thousands, and the large Extent of this great moral Body, Such a Miracle, I say, ought to be rejected as false, though an Angel from Heaven (which is impossible) should

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should visibly exhibit the greatest.

*The Diffi-
culty propo-
sed.*

6. Some hereupon will say. Not only new, but all Miracles though now old, are to be tried and proved by the Churches authority. For the first Miracle wrought in the Church was then new, so was the second, and all other ensuing, *respectively to the time and place they were done in*; But all these together cannot (if we make a right Analysis) be proved by the Doctrin, or the Authority of the Church, because the Churches Doctrin and Authority is Primarily proved by her Miracles which seem's impossible, For who can first prove the Churches Doctrin true or Evidently credible by Miracles, and afterwards without a vicious Circle prove her Miracles true by the Doctrin, *which is not proved true, or evidently credible*, But by Miracles?

*Has the like
Force a-
gainst our
Saviours
Miracles,*

7. Shall we in this Trial of Miracles try also Dr Stillingsfleet's speculative faculty a little, and propose the same Argument against the Miracles wrought by Christ and the Apostles, using the very same words? *The first Miracle Christ wrought was then new* (the like is of the Apostolical Signs) the second also ensuing, *respectively to the place and time when done, was new*, and so of the rest. But all these taken together (if we make a right Analysis) cannot be first proved true by Christ's Doctrin, because that Doctrin is primarily proved true, or evidently credible, by Christ's Miracles, which seem's, as I said, to imply a Vicious Circle; For what can be more Circular than first to prove Christ's Doctrin by Miracles, and afterwards to prove the Miracles true by the Doctrin, *not otherwise proved true, or evidently credible, than by Miracles*? What Answer gives the Dr to this Argument? Will he

he say Christ's Miracles are now supposed true? I may say as much of *Church Miracles*, But believe it, if we make à right Resolution of Faith, we are obliged to show our Suppositions reasonable, and goe deeper into matters, than only to suppose, and prove nothing.

8. My Answer conformable to what I delivered in the last little Treatise against Dr Still. Part. I. c. 6. num. 17. is thus. All Miracles, whether wrought by Christ or in the Church, may be considered two wayes, First as *Objects of Sense*, seen or known by undoubted Witnesses, and under this Notion, (as previous to Faith) they illuminate the mind, and only rationally move to accept Christ's Doctrin anciently delivered, and now taught in the Church, But are not the last ground, or only Formal Object of Beliefe, and therefore Faith depend's not on the sight or bare Appearance of this or that Individual Miracle. 2. Miracles may be considered as most certainly true, and this full The difficulty solved. Assurance of their Truth, we have not from any outward appearance, (for Divels may delude us) But from the Churches Approbation, which Church is not only supposed, but rationally proved God's own Oracle by the glorious light of external Motives (Miracles chiefly). Thus far led on by reason, we prudently receive her Doctrin, and say, that all new Miracles are to be tryed and proved by the Churches known and received Doctrin, what's Contrary we reject as spurious and false, What is conformable (when the matter of Fact is made Morally certain) we rest in, and own as undoubted, after this Oracle has sealed all up in à Legal Trial, and given in her Approbation. Chap. 17: from a. 12. and n. 38. See more here of afterwards.

9. You will Say if the Churches Approbation

*An assent
though sure,
implies not
the certainty
of Faith.*

*Those who
heard of
Christ's
Miracles on-
ly relied on
Moral cer-
tainty.*

*Why the
Churches
Censure is
necessary
concerning
Miracles?*

bation be required as necessary before we yeild
à sure Assent to the Truth of à Miracle, How
can we Show that the Doctrin of Christ, or the
Church is made evidently Credible by Miracles,
not yet known evidently true, when meerly conside-
red as previous Inducements (or not firmed by any
certain Oracle) They move to Believe? I An-
wer very easily; Tell me, I beseech you, Had
all those who only heard of Christ's Miracles
and Doctrin, far distant from the place where
they were wrought, any previous clear Eviden-
ce of *their Truth*, or did they then believe them
by Faith, fixed only upon the *humane Testimony*
of such as made à Relation of them? It is im-
possible, because Faith requires à more noble
Motive; The knowledge therefore they had
was *then only morally certain*, which as I shewed
in the last Treatise, is enough with other helps,
to Assent to Christ's Doctrin upon this Motive,
that God revealed it.

10. By all hitherto noted the Reader may
see, how necessary it is to have an Oracle ever
ready at hand by whose Censure and Judgement
true Miracles are discerned from the illusive
Charms of Divels, and wicked men. Nothing
that is counterfeit can passe this Tribunal. Though
therefore the Divel often Transform's himselve
into an Angel of light, and may dazle mens
Eyes with à false Lustre of fair Wonders, yet
the Church will find him out, and lay open
the Legerdemain.

11. Dr Still. told us just now, *That in the
beginning of Religion the Doctrin is to be proved by Mi-
racles,* Upon à meer Accident, I met with à
Protestant Brother, who seem's to contradict Mr
Dr, and call's himselve *Gilbert Burnet*, this Gentle-
leman

leman ascribes great power to evil Spirits, and saies Miracles cannot Determine his believe, without some what previous to Miracles. Then concludes. *The first and great Argument for the proof of Christian Religion, is the purity of the Doctrin, and the Holiness of its precepts, which are so congruous to the Common Impressions of nature and reason.* I may here first Ask Mr Burnet, of what Christian Religion he speaks? There are Arians in the world, that deny the Mystery of the Sacred Trinity, and the Incarnation also, Pelagians, that deny the necessity of Divine Grace, Grecians that deny the Procession of the Holy Ghost from the Father and Son, and finally Catholicks that believe these denyed Articles as Truths revealed by Almighty God. All goe under the name of Christians, And as you see contradict one another in the Very Fundamentals of Faith. Speak out Mr Burnet (the Difficulty here moved must not be slightly passed over) is the Doctrin of so many dissenting Spirits in fundamentals pure? Are the Precepts whereby every Society is obliged to follow the Doctrin it makes profession of, *Holy and Congruous*? Is it suitable to the *Common Impressions of Nature and Reason*? Put us not off but Answer directly, or point me out plainly that Society of Christians, whose Doctrin only is pure, and Precepts *Holy*, or which is deemed by the wisest of the world so congruous to the *Common Impressions of nature and reason*? If you extol your Puritans upon the account of their Pure Doctrin, or your Protestants for Holy Precepts, your first Reformers, Luther, Calvin, Beza and the like, will lay so much nastiness before your Eyes, that the common light of Nature cannot but de-

Mr Burnet in his Rational Method for the proving the Truth of Christian Religion. &c. page 24. and 25.

Mr Burnets Discourse found Weighles.

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See Reason
and Reli-
gion, Disc.
I. c. 20.
num. 4.

cry it as shameful, and reason abhorre it. Moreover you have not within the whole latitude of Protestancy (*as Protestancy*) one essential Article of Christian Doctrin pure, For you have *none at all Essential*, which is not either Popery, (and that's no Doctrin of Protestancy *as Protestancy*) or the long since Cashiered Opinions of condemned Hereticks, as is amply proved in another Treatise. A word now to your Exceptions against Miracles.

12. You say 1. Some what previous to Miracles must have place ere we believe Christ's Doctrin, and you build much upon its *Congruity to the common Impressions of nature and reason*. Good Sr, is the Sacred Mystery of the Trinity (I hope you believe it) which as Divines teach, is above reason and transcend's all natural Discourse, so Very congruous to the *common Impressions* of nature? Our Lord Christ Jesus, you know, truly God and man, after his painful labours was scourged and crucified by impious hands (*a scandal to the Iewes saith S. Paul, and foolishness to the Gentils*) Is this great Mystery think ye so Very Congruous to reason? You may say as the Apostle Writes, that God to confound the wise, made choise of things foolish in the eyes of men, and of weak things to confound the strong, But in doing so, you run out of the reach of all natural Impressions, and take your Proof from Divine Revelation, so that if we yeild assent to these great Mysteries, we are not to fix it upon any natural Principle, but must believe, because God has revealed them. Now further: But no man according to the present Order of Providence could ever prudently believe the Truth of that Revelation, or own the

Myste-

1. Cor. 1.
2. 3.

The high
Mysteries of
Faith, tran-
scend reason

Mysteries revealed evidently Credible Without Miracles, and other prudent Motives, Therefore Miracles (Gods own Signatures) were both necessary, and ever previous to that firm assent which the Primitive Christians yeilded to the sublime Mysteries of Faith.

13. Shall I prove what is here asserted, by one clear and convincing Instance? Suppose Almighty God should please to single out now Twelve poor Fishermen, and impart many great Secrets never yet known to the world, which cannot be known before they Preach. Having commission from God they run from City to City and because so commanded, faithfully declare what God told them. For example, The precise time of Antichrist's coming, when the Day of Judgement will be, how many are elected to eternal Glory, how many rejected with other unknown Secrets, but in the mean while work no Miracles, show no supernatural Signs, *only Speak and Preach*. Would prudent men think ye believe such Teachers, or yeild assent to their Doctrin having no rational Motive to ground Beliefe upon, *But their bare Word*? It is impossible. Had therefore the blessed Apostles, poor unlearned Fishermen *by words only*, laid forth the Mysteries and high Secrets of our Faith; had they only spoken of the sacred Trinity, of that ineffable Mystery of God made man, of the Dead rising to life again, of the eternal pain due to the Damned, and wrought no Miracles, or exhibited no exteriour *supernatural Wonders* whereby to make their *Doctrin Credible*, The whole world would have deemed them halfe frantick, and dispised them as cheats, or Authors of Novelzies. We se though they wrought stupendious

A clear Instance proving what is asserted.

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Wonders. yet how lingering and slow many were, and are still in believing, what then could have been expected had they shewed no Signs, but à universal Incredulity?

14. You Say. 2. The Predictions of the Messias did all agree to our Saviour and received completion in him. Very true Answers the Christian, though the Iewes deny all, and pervert these Prophecies to à sinister Sence, And so much more your Barbarous Nations would have done, had the blessed Apostles at their Preaching, barely *worded it*, or read out of the old Scriptures what *Moses* and the *Prophets* foretold of Christ; But when they raised the dead to life, cured the Infirm, and visibly wrought other great Miracles before those they Preach't to, the hardest hearts relented, and yeilded to their Doctrin. These Prophecies therefore, are one partial Proof for Christianity, *but must not goe alone* without Miracles accompanying them, Or if as taken *Solitarily*, you hold them the chiefe or only motive, you evince little. The Motives of Credibility, Sr, are never to be look't on by retail, or *piecemeal*, joyned together they rationally convince, devided from each other or considered one by one, much of their Efficacy is lost.

*How the
Motives of
Credibility
are to be
taken.*

15. You Say. 3. The strange Propagation of Christian Religion appear's not à sufficient Proof for Miracles. I contrary hold it both stronge and convincing, For as S. Austin discourses, either Miracles (as previous and the principal cause of that Propagation) had influence upon it, or not. If they had Influence, you grant what we plead for. *If not*; you must confesse the Propagation it selfe effected without Miracles,

*The Propa-
gation of
the Gospel,
Miraculous.*

to have been the greatest Miracle of all. Thus S. Augustin Argues and 'tis a convincing Dilemma.

16. You Ask next what were the stronge Arguments of Christian Religion before it was Propagated? Those seemed convincing or not; if not convincing, it was Propagated by weak and unconcluding Arguments, and we are not bound to believe it, *If convincing*, we know them, or if we know them not, how can we Judge they were convincing? I Answer this whole discourse built upon two false Suppositions fall's to nothing. One is, that Miracles either seen or heard of *preceded* not the first conversions of Christians. The other, That there were some other *rational Arguments* as strong and convincing for Christian Religion before its Propagation, as Miracles were.

17. I say contrary, and prove that Miracles *preceded* all great conversions made to true Christian Religion. Those Signal Wonders wrought by our Saviour sensible and visible, *as rational Arguments*, first induced the blessed Apostles and some few more to believe in him. *Miracles were ever previous to all great conversions.* Tis true Christ's Holy life and amiable conversation had great Influence upon minds (to say nothing now of the attraction of Divine Grace working inwardly) *But the Lustre of his glorious Miracles* (Gods own powerful Language) made the deepest Impression on men who were first *led on by reason*, And therefore could not but Discover a mighty weight and efficacy in this one Motive of our Christian Faith. Now if we speak of that ample and large Propagation which ensued upon the Apostles Preaching in several parts of the world, or of those other great Conversions wrought

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wrought by the Catholick Church in after Ages, none can deny, but that most Signal glorious Miracles (not done to be gazed on) ever preceded as à chief Cause, and effected that great Work of God among most Barbarous Nations. Finally that no other convincing rational Arguments *greater or comparable with Miracles*, can be produced as previous to its Miraculous Propagation appears by your silence Mr Burnet, you alledge none, neither are there any alledgeable of so great poise as Miracles were.

Miracles rationally prove à Doctrine good when an Infallible Oracle tells us what its meaning is.

18. You Say. 4. There was good reason to believe the Gospel when our Saviour wrought his Miracles in the Sight of the Jewes (and this great Argument the Apostles urged) but that reason remains yet good, and still proves it true whether the world had embraced it or not. I Answer the reasons were then good, because the Apostles in those Dayes were living infallible Oracles, and could not only ascertain every one of the Gospels Divine inspiration, but also when Difficulties arose among the faithful declare its genuine Sence, But now yee Protestants say matters are much changed, for there is no certain Oracle, no Church taught by the Holy Ghost that can *Infallibly* avouch these Writings were from God, that such and such in the more difficult Passages is their true Sence and meaning, So that every man left to his private Judgment, may draw what Religion he pleases out of Scripture, And this we see done before our eyes by men called Christians, yet differ in the Fundamentals of Christian Faith.

19. Upon this ground your Question next proposed signifies little. What say you, if the Gentils had rejected the Testimony of the Apostles

les as the Iewes did, Had we not been bound to believe the Gospel, if those sacred Writings had been with à most religious care conveyed down to us? Sr, Methinks you goe too farr in your Supposition, Saying, if the world had not embraced the Gospel, and both Iewes and Gentils rejected it, we are yet bound to believe it. Why so I

beleech you? Upon what Principle are we obliged to admit à Gospel which the whole world, all Iewes and Gentils rejected? S. Austin you know teaches (and I am wholly of his Judgement) *That he would not believe the Gospel unlesse moved thereunto by the Authority of the Catholick Church, which Church, I am sure, embraces à great part of the world, And had in it many, who once were Iewes and Gentils. Hence you see, Sr, it is very hard to Suppose the Gospel universally set at naught, and that à strict obligation lies on us to receive it. But let this passe.*

20. Suppose we receive the bare Word of the Gospel, what Sence shall we make of it in à hundred abstruse Passages, what Religion shall we suck out of it? *Arianism, or Pelagianism? Nestorianism* or worse? It is impossible to clear this Difficulty without recourse to an Infallible living Oracle, upon whose Judgement all in this present State must rely, or can believe nothing. You put much force in those who carefully conveyed the Gos-

pel down to us. Very good. could such men be found, *But here we are at à stand.* The blessed Apostles who lived not alwaies, left those Writings in the hands of the Church, But this Church saies Dr Still. above à thou-

If all had rejected the Gospel, how are we obliged to receive it?

The false Conveyers of the Gospel, not found in the Principles of Protestants.

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land years since altered. Christ's revealed Doctrine, changed the Apostolical Faith; and became as Idolatrous as Those who worshiped the Sun or à Red cloath? All others out of this Church named Christians, were known condemned Hereticks. Were all this true, no more would I take the Gospel from this supposed Idolatrous Church; or these false condemned Hereticks, than believe the word of à known Perjured Person, or credit one esteemed à common Lyar. And thus in the Principles of Protestants the careful conveyance of the Gospel failing, all Faith in Scripture fail's with it. But enough of this Digression. VVe return to Dr Stillingfleet.



C H A P. XV.

How Miracles are to be examined?

Christ wrought not his Miracles by natural Magick or Necromancie, by stronge Imagination, or the different Aspects of Stars. Whatever rational Argument proves Christ to have wrought true Miracles by Divine Virtue, as forcibly proves Church Miracles to proceed from the very same cause. Though Devils may work some strange Wonders, they cannot raise the Dead, or cure desperate Infirmitie. Of the Egyptian Magicians Feates. A word of the witch at Endor: Other matters handled.

I. **D**R Still, thinks it very reasonable for ^{page 668.}
^{and 669.} us (he means Protestants) after so many forewarnings in Scripture of false Wonders) to Examin all pretences of Miracles by trying whether they can be distinguished from deceiptful appearances, which may be wrought by a Power lesse than Divine. Answ. I think it also Very reasonable, and wish, Mr Dr, that you, who yet never went about to examin one Miracle, would
V s under-

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undergoe the pains you hold so reasonable. Take courage therefore, examin with greatest rigour either all, or *some* of those you have in the 3. Chap. above, And if you find a flaw in any, shame me boldly; But I tell you before hand, you will have a hard Task, For no sooner shall you discredit those by reason or Authority, but you will, *eo ipso*, enervate all our Saviour's Miracles, which certainly were proved truly wrought upon Humane Faith, before Scripture registred them.

What this
due Examination
requires?

2. In this laudable Examination two things may be Questioned. The first concernes the matters of Fact, whether for an Instance, God raised the dead to life by the Intercession of blessed S. Stephen, of S. Thomas Cantilupe, and S. Xaverius? The like is of desperate Diseases cured by the Prayers of Saints in God's Church? Hereof we have great Evidence taken from Eyewitnesses, and the undoubted Testimony of those who have left them upon Record. Mr Dr certainly requires not, when a Miracle is done, That God tell us by a new Revelation it is a work above all natural Power, or that he work one Miracle to confirm the Truth of another, This would imply a Proesse in Infinitum, when one may as well Question the second, or third Miracle, as the first. Neither, were our Saviours Miracles when done, proved after this manner. No. They were first seen by credible Witnesses, afterwards divulged, And that was proof enough. The second thing Questionable is, whether if such Miracles (as are now evinced) were visibly exhibited, may notwithstanding (that exterior Evidence) be held deceitful Appearances only, or wrought by a Power lesse than Divine? This the Dr hints at, and would fain have all
our

our Miracles thought at most bare Appearances, if yet so much.

3. I Say in à word; *What even Reason proves Christ and his Apostles to have wrought true Miracles by Divine Power, evinces the Very same of all approved Miracles done in the Church.* God therefore was and is, the sole Principal cause of all such Miraculous Effects.

4. Before I prove what is here asserted, re- Irenæus l. 2
flect upon the Resuscitation of *Lazarus* who li- c. 57. line.
ved afterwards à long time; Call also to mind those mentioned by *Irenæus*, that were raised from death, and perseverantly lived (saith this great Author) *multis annis, many years with us.* So also no few did, resuscitated by *S. Thomas Cantilupe, S. Dominick, and S. Xaverius.* All these walked up and down, conversed with others, experienced in themselves the real Operations of life, and therefore *either lived, or yve* Aq. 3. 3.
live not. Now for strange Cures, consider in the next place, that man lame from his Mothers womb, who lay begging at the Gate of the Temple called *Beautiful*, to whom *S. Peter*, saith *The dead*
Holy Scripture, instantly gave *health, strength,* *raised to life*
and vigour. Compare his cure with that of poor *and despera*
te Diseases
cured.
John Clement, born also à Cripple from his Mothers womb that often sat begging at the Gate of our Ladies Church in Montagu, And in à moment of time (like the other in the Acts) lifted himselfe up, stood straight on his feet, and was Miraculously cured by the Intercession of the ever Blessed Virgin.

5. Hence I Argue. Christ is rationally proved to have raised *Lazarus* to life by Divine Virtue, if no Power in nature or Devils could produce that strange Effect. Ergo those other Resuscita-

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*All done by
Divine
Power.*

suscitations now mentioned, are as rationally proved wrought by Divine Virtue, if no Power in nature nor Divels could produce them. Again. That cure wrought upon the *Lame born Cripple* Sitting at the Temple gate, is rationally proved Miraculous, and done by Divine Virtue if no Power in nature or Divels did it. *Ergo* that cure wrought upon *John Clement*, no lesse à *lame born Cripple*, is as rationally proved Miraculous, and done by Divine Virtue, if no Power in nature or Divels did it; *But the Antecedents* here proposed in *both cases are most true*, Therefore necessarily infer Truth in their Consequences.

*Medina de
rectâ in
Deum fide
lib. 2. c. 7.*

*Se his pa-
ge 69. B.*

6. I am first to Show that no Power in nature or Divels can raise the Dead to life, and will not entertain the Reader with the open Folly of some *Arabians*, who thought Christ wrought all his Miracles, and consequently raised the Dead, by the strength of his *Povversful Imagination*. As wholly stupid are those *Judiciary Astrologers* that ascribe them to the different *Aspects* or *Situations of Stars*, in which knowledge (say they) Christ was most conversant. *Michael de Medina* both largely and learnedly refutes these whymysies and shoves, that Imagination, can indeed, work strange Effects in the Body and mind of such as are liable to *violent fancies*, (whereof he gives prodigious Examples) but can effect nothing upon Things distant, or wholly separated from the *Imaginative Faculty*. If therefore one sit's *Lame in à chair*, and see's à *Book à farr off in à Stationers Shop*, the strongest Imagination in the world will never bring that Book into his hands. He refutes also the *Astrologers* upon this'ground, that not only our Saviour, but the blessed *Apostles* also dispersed the whole world over

over under different constellations, (yea their very girdles, handkerchiefs, and Garments, and the Saints in Heaven when invoked at their Monuments, work innumerable Miracles, independently of the various motions, and Aspects of Stars. Finally saith Medina, if a strong Imagination, or Stars can produce such admirable Effects, how comes it to passe, that these talkative men were all born under so unluckly Planets, as to doe none? How happens it, they are so feeble in their Apprehensions, that not one among them could ever yet work a true Miracle? But enough of Fooleries.

7. Some thought more wise tell us, that all our Saviours Miracles (the like is of those wrought in the Church) may bee easily effected by a Secret art of Magick, earnestly sought after by many. Briefly; All Magick is either natural or Ceremonial, when done by evil Spirits it is called Necromancy. The first Magick makes a Search into the hidden Things of Nature, and by a ready application of active Agents to Passive often shewes strange Effects, yet no wayes Miraculous. For the attaining of this knowledge, Empedocles, Democritus, Apollonius, and Anaxagoras travelled far, and viewed a great part of the Universe. Some by virtue of it produce Roses and ripe Grapes in Winter, others by Alchimy have long tried to find out the Philosophers Stone, but with what successe, I know not. Now this Magick (add to it that they call Astronomical, and Cabalistical) being only limited to natural Causes, can do nothing that's above all natural Power, as most certainly the raising of the dead is. Neither did those who so highly extol this Art, ever yet pretend to call men out of their Graves,

The fooleries
of some re-
fused.

Effects
wrought by
natural
Magick.

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Graves, and endue them with the like Operations of life, they had before.

8. Necromancy whether *Goetick*, or *Theurgick* practized by Divels and Witches has its limits also, and extend's no further than only to what is previously contained in natural Causes, as S. Augustin cited above notes excellently well. Now becaufe Angels and Divels know more accurately all natural Secrets than mortals do, They can (when God permits) show strange Effects, and very real ones also. I say *Real*. For all are not (though some be) meer Illusions of the eyes or Phanſy, as *Delrio* and *Michael Medina* Largely prove, and solve the contrary Arguments. However real, ſaith *Delrio*, no Divel can change the now ſetled order in Nature, or, by local Motion or otherwise, unfaſten the eſtabliſhed courſe of the *Univerſe*, whereof the Divel is à part only, And à part cannot do more than the whole.

Delrio Diſ-
gnif. magic.
lib. 2.
quæſt. 16.
Medina ci-
ted lib. 2.
page 56.
Delrio l. 2.
quæſt. 10.
Delrio ci-
ted quæſt.
16.

Neubrig. l.
1 rerum
Angl. c. 38.

Delrio's
Stories of
Two Magi-
cians.

9. *Delrio* ſhowes, that Witches are really transported by Divels to remote places, where many meet together, ſport and banquet. For Proof hereof he relates two ſtrange Stories, the one borrowed from *Gulielmus Neubrigenſis*, is of à Countryman who paſſing one night by à Grot heard Singing and merriment, looking in he ſaw à large room all enlightned with à great number of men and women feaſting together. One who ſerved theſe Guests offered the man ſtanding at the Door à Cup to drink, but he wiſer povred out all the liquor, and rid away with the Cup as faſt as his horſe could run. The Cup, ſaith *Neubrigenſis*, made of à ſtrange unknown matter, of à faſhion alſo no leſs odd and unuſual, was preſented as à Gift to *Henry the Elder*, King of England,

England, and afterwards given to the King of Scots.

10. The other Story Written by *Robertus Triezius* one of *Lisle*, *Delrio* recount's, and shows a pritty strife between two Conjurers. The one had laid hold of a young woman, (placed on a wooden horse behind him) and carried her through the Air by a Castle in *Burgundy*, where, as it happened, another Magician was with many more at a banquet. That strange sight discovered of a couple so well mounted riding through the Air; The Conjuror in the Castle began his Charms, and forced man, woman, and horse down into a Plain before the Castle, where they remained immoveable. The Conjuror with his woman thus fixed, perceiving that the other in the Castle had thrust his head and neck out of a window between two barrs of Iron, to revenge himselfe, presently clapt a great pair of branched horns upon his forehead. He could not draw his head back, the horns hindred, forward he durst not venture, the Precipice being fearful. Finally an agreement was made. The horned Magician dismissed the other with his woman, and the Brother Conjuror on the Plain in requital, took off the Magicians horns within the Castle. If these Stories be true (Written as very certain) it seem's clear, that all things told of Magicians are not meer Illusions, or fancies only.

Delrio
quest. 6.

11. Notwithstanding such real matters done, I assert with *Delrio* and others; that neither Diavel nor Magician can by their natural Power, immediatly produce any substantial Form for an instance, the substantial form of Fire. The reason

Delrio
Quest. 10.
Divels cannot by their natural Power produce any substantial Form.

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reason is clear. *Nemo dat quod non habet*; No cause can naturally give being to an effect; which is not precontained in its natural Virtue, But no more can the Divel *immediatly* give à real being to the substantial form of Fire, of à rat, or Serpent, than produce another Divel, or one soul another Soul. I say *immediatly*, without Dispositions previously introduced into à Subject fit to receive such à Form, which are

Exod. 7 11. not done in à moment.

12. Some willing to oppose this Doctrin, urge that Feat of the Ægyptian Magicians, whose Rods cast down like that of *Moses*, were turned into Serpents, And this done by Necromancy, was à work of the Divel, and no illusive but à true real Conversion, as appears by the words of Scripture, *Similiter ac Moses*, They did as *Moses* had done. So S. Augustine and many Fathers Judge Quoted by Delrio, whence it followes, that the Divel can give being to Substantial Form's. I Answer, he can help to such productions of imperfect Animals, usually called *Insecta*, in case he more quickly introduce into à Putrified rod apt dispositions for à frog, or Serpent, which *Caitan* thinke was here done, But this reaches not to the Immediate Production of either substantial or accidental Form. Others say. That the Divel by à slight Legerdemain, secretly conveyed into the place of the Magicians Rods, true Serpents, and so solve the difficulty. Be it how you will, *Moses* his rod changed into à Serpent, devoured that of the Enchanters, and therefore was evidently the greater Miracle.

What is to
be said of
the Ægyptian
Magicians?

13. By all hitherto noted our Assertion
above

above (Viz. That neither Divil nor Magician can raise the dead to life), seems more and more confirmed, which appears a greater work than to produce *any natural substance*. A further reason hereof, convinces. The Soul separated from the Body is either held *mortal*, or *immortal*; If mortal, it perishes, and cannot return again but by creation, But no Divil can Create or produce something out of nothing, This being the work of God only Omnipotent; If *immortal*; it is cast out of this Universe, and consequently nothing in the order of nature has Power to act upon it, or to reduce it to the Body, which it first informed. Whence Franciscus Victoria notes excellently well, That these Divels are usually employed about lesser matters, in finding out Thieves, or Robbers, who have deprived men of their goods. Much more they cannot do.

Why Divels cannot raise the dead?

Victoria Tom. 2. de arte Magica page 279.

14. But what shall we say to the *Witch* of Endor by whose Charms *Samuel* long before dead, appeared, and told King Saul of the ill Success of his war, as also of his death the next day. Some Answer, Samuel did not appear, but think another spirit assumed his shape, and spake to Saul. This opinion seems contrary to what we read in *Ecclesiasticus*, where Samuel is said after his sleep or death, to have notified to the King the End of his life, and exalted his voice out of the earth in Prophecy. It is also contrary to the Doctrin of S. Austin expressly teaching, that Souls departed this life often show themselves to the living, and he takes one proof from this *Apparition of Samuel*. And who can doubt but that *Moses* being dead, appeared with our Saviour in his glorious Transfiguration? Samuel's soul therefore

1. Reg. 28. v. 19.

What to the witch at Endor?

EccL. 46. 23.

S. Aug. de curâ pro mortuis gerend.

Samuel truly appeared.

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therefore called out of *Lymbo*, truly appeared, but not by the Charms of that *Pythonical* woman, for the Apparition prevented her Enchantments, and was sooner than she expected, whence like one amazed, she cryed out at the Sight of Samuel, and asked why *Saul* had deceived her?

15. Thus it is plain, that no other but God called up Samuel, who by Divine illumination Prophecyed to exactly of that wicked King's End, and the death of his Sons, *which Divels naturally could not foretel*. In like manner we read in Scripture, that when King *Ochozias* lying sick, sent Messengers to question Beelzebub the God of Accaron, and enquired whether he was to dye or no, Almighty God to prevent the foolery, commanded *Elias* to tell the King, he should not rise from his bed, but dye; And thus in raising Samuel the true Messenger, he prevented the *Pythonissas* Enchantment, if yet she used any, whereof Scripture gives no light at all. My Assertion therefore remain's Firm that Divels cannot raise the dead.

16. Neither can they cure any desperate Infirmary, though in lesser matters much may be done by *natural remedies*, but to restore Sight to one borne blinde, to take à Leg or Arm cut off, and joyn it again to à maimed Body, are cures above the power of Divels, and were never yet wrought by *Necromancie*. Again, when circumstances plainly show, that all cures wrought by Christ and in the Church were done by Divine Virtue, it's madness to make the Divel Author of them. Our Saviour cured the blind man, and said he did it that *God's works might be manifested*, had the Divel think ye any hand here? Others implore help from the blessed Saints in Heaven, and

4. Reg. 1.
v. 2. 3.

*Desperate
diseases not
Curable by
Divels.*

John 9.

after earnest prayer recover perfect health suddenly; can such works be ascribed to Divels or Necromancy; when the very circumstances of *their Prayers*, directed to Almighty God and his Saints evidence the contrary? Reflect, I beseech you; Shall God and his Saints be called on for à Favour; and must the Divel interpose his Art and do it? All is ridiculous.

17. The second thing gathered from this whole Discourse and most to be reflected on, is the comparison made between our Saviours Miracles and others wrought in the Church. Those first before Scripture registred them, were rationally proved upon humane Faith, works of à Divine Power, and so are all Church Miracles when attested upon Oath, or seen by many Ey-witnesses, whose credit was never stained. The Dr therefore must either prove *such sworn Persons perjured*; and those Ey-witnesses deluded in *what they say*, or if humane Faith be in the world, he cannot but grant that the Church has had most glorious Miracles wrought in it. In case he say, he will not yeild assent to any though *sworn Ey-witnesses* of à Miracle, I Ask, what if he had lived in our Saviours time, and only heard by à *Moral certain report* of Lazarus raised to life, would he not upon humane faith have prudently yeilded assent to that known and much *famed Miracle*? If not; Why should any other rational man have then prudently assented to it upon humane faith? Why should not all in like manner have suspended their assent, and believed nothing till Scripture registred our Saviours Miracles, which would therefore like dead Signs, have lain in obscurity without Universal Fame; never so much as prudently spoken

A Comparison between the primitive Miracles, and those wrought in the Church;

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ken of. Neither could they then have had any Influence upon Faith in those Dayes, before mens eyes saw them Written in Holy Scripture. Such consequences, if granted, are desperate, and would be decryed as pernicious, the whole Christian world over.

Latter witnesses as faithful, as those were, who saw the primitive Miracles.

18. It may be the Dr. will say the Reporters of our Saviours Miracles were far more honest and faithful; than those are who either saw; or wrote of Miracles done in the Church, And therefore upon their word he would have believed those Ancient Miracles. Mr Dr, let us not word it, but come to Principles. Show me what you have against the honesty and sincerity of S. Ambrose, of S. Irenaeus, S. Austin, S. Ierome, and S. Bernard, who both saw and have Written of Miracles? What exception have you against those who saw Miracles wrought by S. Thomas Cantilupe, by S. Xaverius; to say nothing of others? Discredit these Ey-witnesses if you can, But sob us not off with à proof taken from your own Incredulity, that signifies as little as your many empty words and simple Jeers doe, we require stronger proofs from à Dr of Divinity, but God only knowes, when they'le see light, ever or never.

page 699.

19. The Dr thinks we of the Roman Church can give no evident Distinction between the Miracles we pretend to, and such as we are bid to beware of, he means *Legerdemain Miracles*? This Cavil also impugn's our Saviours Miracles, which the Jewes rejected, as Hereticks doe the Churches. My answer, is. Just as you distinguish between those Primitive Miracles and all false lying Wonders, so we distinguish between our Miracles and those other pretended to by Heathens,

thens, and Hereticks. The outward appearance of Christ's Miracles and the Churches is the very same, Lazarus raised to life lived afterward many year's, and so did those of whom *S. Irenaeus* cited, speak's. Now if you credit not *Irenaeus*, *S. Ambrose* and others, who saw great Miracles, we are out of all good Principles, and must contradict these grave Ey-witnesses, because you, forsooth, are incredulous, and will not believe them.

The Churches Miracles are as well distinguished from Lying wonders, as the ancient Miracles were.

20. The true distinction briefly, between all true Miracles (whether wrought by Christ or in the Church) and *lying Wonders*, is taken from *the Greatness, vast number, and admirable Effects* manifested in those first Ey-witnesses that saw them, whereof I have spoken largely above, And there noted, that real Miracles ever show another *Lustre, Light, and Majesty*; not perceptible in any Charms or juggling Wonders. You Sr, say again in the same Page. We cannot prove that Miracles wrought in the Church could be done for no other End than to prove the Churches Infallibility. I answer first; They have been wrought, that's undeniable, unless all humane Faith goe to wreck, for what End we shall see in the ensuing chapter.

Wherein this distinction consists.

CH A P. XVI.

*Why Miracles are wrought in the Church?
Of their two fold End. Miracles rationally prove the Doctrin of Christ, and the Church infallible. Clear Miracles have been wrought in confirmation of every Doctrin taught by the Church. Of Dr. Stillingfleets simple Reply to two known and renowned Miracles. Whether Æsculapius cured à woman in the Temple of Epidaurus. The Dr's Story of Pythagoras his golden Thigh examined, found à fourb, or at most Necromancy.*

I. **D**R Still. in the page cited peremptorily concludes. *It must be s^ewed, that our Miracles could be wrought for no other End, but to prove the Church Infallible. Why so Mr Dr? Can you show that every Miracle which Christ and his Apostles wrought, were done for no other End but to prove Christ's Doctrin Infallible? Or did those first great Masters of Christianity at every particular Cry out, this Wonder Gods wor^es for no other End but only to prove Christ's Doctrin Infallible? Its Improbable. I Say therefore, those Miracles were usually done for à double End, The one was the benefit*

All Miracles usually wrought for à double End.

ness of him they were done for, whether afflicted or diseased, And this our Saviour fixed upon; when he cured the blindeman, so also S. Peter did in the Cure he wrought upon the Lame Cripple sitting at the Temple gate. The other End, ever intended by Almighty God (though not alwaies explicitly declared) was the manifestation of his Divine Power (*ut manifestetur opera Dei in illo*, saith our Saviour) working by those he sent to teach the World. Whence every one might have rationally discoursed as that Prince among the Jewes did. *Rabbi we know thou art come from God, For no man can do the Signs thou does't, unlesse God be with him.* But if Christ and the Apostles were rationally proved Teachers sent from God by Miracles, their Doctrin was in like manner rationally evinced sound, and infallible. John 9. 3.
John 3. 2.

2. And thus we discourse as to Church Miracles, where you also have a twofold End, the one is the benefit of him that receives it, the other the manifestation of Gods Power working by his Servants, whence also their Doctrin is rationally proved to be from God, sound and true, though not alwaies explicitly asserted true at every Miracle. Ask saith S. Austin (often cited) what Miracles speak of Christ, *Habent enim vocem suam*, They have an audible Voice, Miracles
have their
Language speak by them selves, and tell us that Christ was the true *Misſias* sent by Almighty God to teach, and therefore proved his Doctrin true and sacred? So say I, Ask what Miracles speak of the Church? They have their language, and tell us, *She is a luminous Sun, that disperses her rayes over the vvhole Vniverse, She is Gods ovvn Oracle,* and therefore what Doctrin She teaches is pro-

328 Chap. XVI. *For what End,*

*In what
Sence all
Miracles
have à re-
spect to
truth,*

ved by reason evidently Credible, sound and true. Thus much is easily made out in à rational Discourse, though he that works the Miracle saies nothing of its confirming Faith, or of its distinguishing the Church from all Heretical Communities; And in this Sence All true Miracles cannot but have à respect to Truth.

Se Chapt.
3 above n.
33. se
Chap. 12.
num. 3.

3. Again many Saints have often publicly declared, that the Miracles they wrought were done to confirm the Catholick Faith. So speak's S. Bernard of the great Miracle done upon the Loaves of bread. *In this, saith he, you shall know that those things vve teach are true, and that vve are God's Ministers &c.* So also did S. Xaverius to prove (they are his words) *the Verity of our Christian Faith, you shall see this dead man raised to life again.* But what good will these and many more like Instances do upon an incredulous Dr, who can jeer at all, when he has nothing to Answer?

*Every Arti-
cle of Catho-
lick Faith
has been
confirmed by
Miracles.*

4. I Argue. 2. If we show all those Articles of our Catholick Faith (most opposed by Modern Sectaries) to have been confirmed by illustrious Miracles, we clearly Evince that one End of Miracles wrought in the Church (though not ever the only End) was, and still is, to strengthen Faith, and withall to assure us, that what Doctrin this Oracle Proposes, is from God and consequently most certain. But this we make out upon the irrefragable Testimony of as grave Authors as ever wrote, and in the first place will remind the Reader of S. Bernard's indubitable Miracle, wrought to confirm these Catholick Articles. Viz. *The real Presence, Sacrifice of the Masse, Purgatory, Prayers to Saints and praying for the Dead*, which those Hereticks, like Prote-
stants

stants now à dayes, denied. This one Miracle (I say) alone, supposing the matter of Fact which none can rationally Question, no lesse now evinces Protestants guilty of grosse Errour, than it anciently did thole *Henricians*, or Here-ticks called *Apostolici*.

5. If you yet desire more Satisfaction herein, Brerely read Brerely (an Author ready at hand) and peruse also *Franciscus Ferraventius*. There is, saith he, not any one Catholick Doctrin, or Article of our Faith but has been proved and confirmed by most evident Miracles From Heaven, which the Saints in God's Church have wrought, as grave Writers beyond all exception, testify. It is known saith *Ferraventius*, that the Decrees of the most Holy Councils at *Nice* and *Calcedon*, wherein the main Articles of Faith are contained, were all ratified by open and manifest Miracles. Then he remit's you to *S. Augustin*, to *Optatus Milevitanus*, *S. Cyprian*, *S. Ambrose* and other worthy Fathers who recount most clear Miracles, by which not only our Catholick Doctrin, but even the Rites of our Church have been confirmed. I cannot insist upon all, or the halfe (the work is too long) and therefore will only bring to light à few most clear and undeniable.

6. *S. Gregory Nazianyen* relates, how his Sister *Gorgonia* when past all hope of recovery was miraculously freed from an infirmity by prostrating herself before the Altar, and calling on Christ our Lord, there present, there honoured, and worshiped. O Admirable wonder, saith the Saint, presently quit of her sickness, She found herself well, and returned home eased in Body and mind.

Brerely
Prior. Apol.
Tract 2 c. 3
sect. 7.
subd. 1.
Fevard. in
notis ad 8.
cap. Irenæi.
lib. 1. ad-
vers. Heret.

Nazian.
Orat 11. de
obitu Gor-
goniæ.
One Mira-
cle related by
S. Gregory
Nazianzen.

Optatus 1.
2. contra
Donatistas.

Two more
by Optatus
Melvisia-
m45.

7. Optatus Melivitanus relates à fearful Story of Hereticks, who cast the reserved Holy Eucharist to Doggs, and had for that wicked fact à condigne Punishment, the doggs, saith he, furiously raging tore their Masters in pieces, à just Judgement of God Answerable to their horrid crime. Another Miracle, saith Optatus, Almighty God evidenced, when those wicked Hereticks threw out of à window à little *Vial of Chrism*, or Holy Oyle, with intention to break it in pieces upon stones lying under the window, but Providence by an Angel's Hand preserved the Vial entire, not à drop of the Crism was spilt, which caused wonder in many.

Guirmund.
lib. 3. de Sa-
cramento
Euchar.
Petrus &
Joannes
Diac in
vita S. Gre-
gory.

8. *Guirmundus* Bishop of Avarlan, *Petrus Diaconus*, and *Ioannes Diaconus* recount à Signal Miracle wrought by S. Gregory the Great in confirmation of the real Presence, and Transubstantiation. A Roman Matron (say they) ready to receive the blessed Sacrament burst out into laughter, S. Gregory perceiving that Sign of contempt, Ask't why She laughed? She Answered, I cannot but do so, when I hear the bread I lately made, called the Body of Christ. Whereupon S. Gregory laid the consecrated Host on the Altar, and desired that the People then present, would petition Almighty God with him (for the Confirmation of our Catholick Faith,) to show visibly, that what the Matron took for bread, was not bread, but really Flesh. Prayer made, nothing like bread appeared, But pure flesh only (which all beheld) and the woman acknowledging her Errour, now penitent, received the Host with great devotion, after the Saint had obtained by prayer, that God would restore it to the former show of bread it had before. Who-

A fourth
Suspendious
Miracle
wrought by
S. Gregory
the great.

ever

ever undertakes to refute this known and much famed Miracle, must prove by good Authority, these three quoted Writers to have been open Lyars, false, fraudulent, which will be à hard Task, For every one of them has their due prayle, as you may see in Bellarmine.

Bellar. de
Scrip. Ec-
clesiast.

9. No lets stupendious is that Miracle which Evagrius (called Scholasticus) exactly recount's. When, saith he, *Anthimus* was driven from the Sec of Constantinople, Epiphanius succeeded, after Epiphanius came *Menas*, under whom à Miracle happened worth every mans notice, and remembrance. An ancient Custom had long prevailed in the Church of Constantinople, that when the People had communicated, young Children were called from the Schools to eate the small remaining Particles of our Lords immaculate Body. Once it fell out that à little Boy, whose Father was à professed Jew, and by trade à Glasmaker (contrary to Custom) came home late: Questioned where he had been so long, and whether he had eaten with other Children of those Particles, the Child innocently confessed the Truth. Without delay, the enraged Father cast him into à burning Furnace, where he formed his Glasses; The Mother knowing nothing of that impious Fact, sought her Child three Dayes the whole City over, but not finding him returned home comfortless, and sitting at the Work-house door, cried out. O my child! and named him! The Boy hearing his Mothers wailing, Answered. *Here I am in the Furnace*. She rushing in saw him standing amidst the Coals without hurt at all. Questioned at his coming out, How he escaped the scorching flames so long à time? He answered à Woman clad in à Purple Garment,

Evagrius
Hisor. lib.
4. cap. 36.

A list no
bisse stupen-
dious, eva-
grius re-
count's.

ment, often visited me, quenched the Flames with water, And when I was hungry gave me to eat. Justinian the Emperour hearing of this certain Miracle ordered that the Mother and the Child should be Baptized, and hanged up the wicked Father upon a Gibbet, still obstinate in his Judaism,

10. This Miracle because something less than that is we read in Daniel, of *Sidrach, Misach, and Abdenago* walking in the midst of flames, may perhaps be *flurled at by Dr Still*. But, believe it a Flurt, or Jeer shall not serve his turn. Evagrius I make use of, is the *Basil Edition Anno 1557*, and the Chapter where you find this Miracle is the 36. in order, though some Authors quote his 35.

11. I have said enough upon several Occasions in this Treatise of most glorious Miracles wrought to confirm the Doctrine and Practice of the Church, *While we invoke Saints. honour their Reliques*, Blessè our selves with the Sign of the Cross, and use Holy water &c. None can call so much as one of those Miracles into doubt or Question. Now as for the worship of Holy Images Miracles are so known and manifest, that it would be labour lost to produce again what hath been written. Every one, though but meanly versed in Ecclesiastical History can tell you, how that woman cured by a touch of our Saviours Garment, returning home in memory of the Benefit, erected his Image or statua, with her own adoring him, and that a strange Herb grew up at the foot of the Statue, which wrought great Miracles. Julian the Apostat vexed at the Sight of this Image, and lesse enduring the Miracles done there, threw it down, and set up his own in the

Matthew 9.
v. 21.

Miracles
wrought by
Holy Images,

the place, But his was presently destroyed by fire from Heaven. See the whole Relation in Eusebius and Sozomenus.

Euseb. l. 7.
Hist. c. 13.
Sozomen.
lib. 5. c. 20.

12. Memorable also and most known is that famous Miracle evidenced in the City of Beritos in Syria, where the impious Iewes Crucified our Saviours Sacred Image pierced it with à Lance, whence great plenty of water and blood issued, which cured all diseases. The certainty of this Miracle caused no lesse à man than the learned Athanasius to write à Book intituled. *De passione Imaginis Christi in Berito*, which, as Brerely saies, was alleged in the Nicene Council. Act. 4. And is also recorded by Gregorius Turonensis. The Miracle seen by innumerable Ey witnesses, prevailed upon many obdurate Iewes, and brought them to believe in our Crucified Saviour.

Brerely
Protest. A-
pol. cited
p. with me
522.
Turon. de
gloria
Mart. lib. 1.
cap. 22.

13. By all hitherto noted my Assertion is proved. God has confirmed the, Articles of our Roman Catholick Faith by clear and undeniable Miracles (never wrought to attest à falshood) Therefore the End of Miracles is to give us rational Assurance that her Doctrin is from God, true most certain, and infallible. The Antecedent granted (already made out, Dr Still. shall never rationally oppose) The Consequence followes inevitably, Ergo our Doctrin is from God, certain, and infallible; or as is now said, Miracles were wrought for this End to confirm its Infallibility.

14. Dr Still. in his three next pages proposes many Questions, the most are as follow. Why should not Pythagoras his golden Thigh be as Miraculous, as the restored Leg at Zaragoza? Why should S. Francis his Assle that stood still to hear him Preach, be more Miraculous than the Assle that heard Ammonianus his Lectures.

Dr Still
p. 670, 671.
and 672.

*F. Marcellus
Miraculously
cured in a
Moment.*

*S. Xaverius
his Prophecy
exactly ful-
filled, proves
the Mira-
cle.*

lates to the Admirable cure wrought by S. Francis Xaverius upon F. Marcellus Mastrilli à *dying man*, restored to perfect health in à moment of time. I show'd there how the Miracle was examined upon Oath, openly attested before lawful Judges, legally approved, and finally believed upon humane Faith, over all *Italy, France, and Spain*. I much urged one manifest Proof taken from S. Xaverius his Prophecy of Marcellus his going into the Indies, and there dying a Martyr for Christ, which being known long before Marcellus suffered, have exposed all those who made it a shameful Disgrace, had not the real Virtuous mans Martyrdom, evidently *Prophecy fulfilled, and most exactly* Divel nor mortal man. could cease things so remote, lyable (as I noted casualities, and uncertainties. Marcellus, no strong man, had dyed that way? What if Pyrats had taken the Ship, carried him? What if it had perished by Tempest? Would not, think ye, the most prudent men have exploded all those as besotted, who so peremptorily avouched *upon the Prop'cy* Marcellus his arrival in the Indies, and there dying à Martyr? God therefore was the Author of that Prediction, and consequently his Divine Power (using S. Xaverius as Instrumental) wrought the Miracle? Much more you have of this Miracle in the place already Quoted.

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de animal,
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thinks, as I said, *Æsculapius* his cure upon a woman in the Temple of *Epidaurus* to have been as great, as this done upon *Marcellus*. Briefly.

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 a Roman Sick of these worms whom no Phy-
 sician could cure; She therefore went to im-
 plore the Gods at *Epidaurus*, when by
 accident *Æsculapius* was abroad, however his Of-
 ficers there took her in hand, and
 layd her to rest a while, then cut off
 the head of them forcing his hand into her bel-
 ly by great Maw Worm, But could
 not get it out, so that she dyed, and was
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 him as companion, a *Dragon-Diel*, and there- *Austins 16.*
 fore is usually painted with a Dragon or Ser- *chap. cited.*

*Strange
Questions
proposed by
Dr Stilling-
fleet.*

ctures? To omit others. Why may not Æsculapius his cure of the woman in his Temple, of Epidaurus be thought as strange; as Xaverius his appearing to F. Marcellus Mastrilli at Naples; and curing him upon his Promise of going to the Indies? One Question more and as much to the Purpose. Why should not Frier Bacon's brazen head be thought every whit as wise; as Dr Stillingfleet? Had that Brazen head ever spoken, it could not have uttered greater Non-Sence. I will first express the folly of these Questions, by proposing some few more, then retort them, and Answer every one.

*Virg. 4.
Æneid.*

*Josue 10.
v. 13.*

*Lucan l. 6.
S Aug. lib.
10. de Ci-
vit. c. 16.
4 Reg. 1.
v 10.
Plato l. 10.
de Republ.*

*cited by
Medina l. 2.
p. 58. B.*

15. A She Magician saith Virgil; profess'd She could stop the Stars, and turn them back from their ordinary course. Why should not this be esteemed as great à Miracle as the standing of the sun and moon at Josue his Prayer? Here is one wise Question. Lucan tells us that by Magick Charmes the Moon may be brought down from Heaven, whereof se S. Austin at these words, *Quale est lunam deponere.* And why may not this passe for as great à Miracle, as Elias his calling down fire from Heaven? Here you have another of the Dr's Questions. To lay forth this folly yet more plainly, shall we go on à little? Plato recount's that *Ærus* slain in à battel, lay ten dayes dead, had his Body cast into à burning Pile of wood, and there not only came to life again; but also made à Relation of all the Accidents which happened in that Fight. Pliny, saith Medina, tell's the like Story of *Cneus Ælius Tubero* stark dead, who thrown into à great fire *forthwith revived*, and afterward had the dignity of Pretour confered upon

upon him in Rome. Nay some Grecians have Written, that the fabulous Æsop of Phrygia really dead, was restored to life. Now to retort the Dr's Questions; I ask why may not these Resuscitations be thought every whit as Miraculous as those were whom Christ and his Apostles raised from death to life? If he Answer, all are true alike, but not of equal certainty (because Scripture gives indubitable assurance of what is read there), he must grant that Virgils Magician could as truly force the Stars back, and Lucans Charmes fetch down the moon from Heaven. Shall I credit Æsops resuscitation? I will give as much believe to *Lucans lunatick Fancy*? No disparity can be imagined.

Open fopperies of Heathens, worth nothing but contempt.

16. If on the other side, the Dr Judges with Medina and all Christian Writers this fetching down the moon, and these pretended Resuscitations of the dead to be meer Fictions and Heathenish inventions, or at most no more, but Charmes and Illusions, he Answers his own Questions, and must list his Wonders among lying Fables, or hold them, as I now said Cheats, done by Legerdemain. In case he yeilds not thus far to the *common ludgement of Christians*, he will be forced to bring the greatest Miracles our Saviour wrought into open Contempt, for who can set à high value upon those certain Miracles (testified by eternal Truth to be greater than ever man wrought) *if Heathens have done as great ones, yea and some greater?*

17. The Dr's chiefeft Aime in some of the Questions proposed, was to discredit two known and clear attested Miracles whereof I gave à large Account, in another Treatise. The one relates

Reason and Religion.
Disc. 2. c. 8.
num. 10.

*F. Marcellus
Miraculously
cured in a
Moment.*

*S. Xaverius
his Prophecy
exactly ful-
filled, proves
the Mira-
cle.*

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 of à woman Sick of these worms whom no Phy-
 sician could cure; She therefore went to im-
 plore help of the Gods at Epidaurus, when by
 chance *Æsculapius* was abroad, however his Of-
 ficers or Ministers there took her in hand, and
 first commanded her to rest à while, then cut off
 her head, and one of them forcing his hand into her bel-
 ly pulled out à mighty great *Man Worm*, But could
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 fore is usually painted with à Dragon or Ser-

338 Chap. XVI. For what End,
pent wrapped about à staffe.

20. Here you have briefly Dr Still. Story told out, as vain à Fable as ever was heard, or (at most) an Illusion of the Diuel. And can this be paralld with à Saint's Miracle wrought upon à great Servant of God, when the very Circumstances, as Ælianus recount's them, giue the Diuel as great Power in working Miracles as ever our Saviour had? All is à Fourb never examined, never attested upon Oath, never approved by any, nor (as I shall presently note) gained Belief among the wisest of Heathen.

21. Whoever desires more of these Heathenish Fictions or false Illusions, may read S. Austin. Some, saith the Saint, relate incredible things of the famous Witch Circe that changed Vlisses his companions into beasts, others talk much (as I was informed passing through Italy) of women that giuing cheefe to Travellers, could make them appear like bruit Animals. So Apulius writes of himselfe in his golden Asse, that by taking poyson (yet retaining à mans Soul) he vvas made an Asse. But these Transformations, saith S. Austin, are either false, or so unusual, that no man can believe them. Nay, Ludovicus Vives in his notes upon this Passage, cites Pliny plainly teaching, They are all false and fabulous: With far greater reason Therefore, may we conclude, that Æsculapius his pretended cure wrought upon à beheaded woman, was à horrible Lye, or, as I said, à Diuelish Illusion. *Non audit ista hominum multitudo*, saith S. Austin upon another occasion, where he rebukes Porphirius for saying that Diuels can by Theurgick art purge and free souls from great Misery, but as S. Austin add's, *vyhole multitudes of People believe no such things, knowing vvell that our Saviour*

August. lib.
18. de Ci-
vit. c. 17. 18.
S. Austin's
Words.

Vivès Plin-
nius lib: 8:

S. Aug: de
Civit: l: 10:
c: 27:

S. Austin
sights's
These foppo-
ries of Hea-
thens:

came

came to free us from the Divels Tyranny. In Christ vve have à merciful Deliverance both in Soul and Body. And this is evidently proved by clear Experience, For since our Saviours comming, Since Christianity was established, we hear no more of heads cut off, and restored by Necromancy, no more of Circe's charmes, of Appulius his change into an Asse, of stopping the Stars in their course, or of any such fopperies, which argues all before Spoken of, were nothing but vain apprehensions of some few credulous, and too easy deluded People; I say of some few, for the wiser sort of Heathens, as Pliny cited observes, *Nay whole multitudes believed none of them.* And one great Blessing hence ensued, For after the world had been quite wearied with these Heathenish fooleries, and the wisest of men had seen them *lie under open contempt*, The infinite Surmounting Excellency of Christian Religion became glorious, got ground every where, and with greater ease spread it selfe over all Nations. What therefore moved Dr Still. to disgrace Christianity? How highly doth he undervalue it, while he set's so great à Lustre upon Miracles wrought by Infidels, clearly intimating, that our Saviours professed Enemies, have done as signal Wonders as the very best of Christians ever wrought? Why doth he not plead also as strongly for the Idols of Heathens, where their pretended wonders were usually shown? He may as laudably stand for the one, as defend the other?

*Dr Stillings-
fleets grand
Offence.*

22. I well know not what great advantage the Dr get's by his Story of two Asses, The one heard S. Francis Preach, the other Ammonianus his Lectures. What then Mr Dr? Doth it therefore follow that Ammonianus was as great

S. August.
lib. 21. de
Civ. c. 6.

à Saint as S. Francis ? Had we Sr, no greater Evidence of that blessed man's Sanctity, but the small wonder you relate, he would never have gained so much renown in the world as he hath most justly merited, But thanks be to God, his humble mortified life, and other glorious Miracles raised the Saint as far above any thing *Ammonianus* or his *Assè* ever did, as Heaven is above earth. I Dispute not whether that Infidel had an *Assè* brought him by Magick Charms, S. Austin tell's you of greater wonders done by Devils. And though we should Suppose (which is not probable) that the Divil put à Trick upon S. Francis, that's no prejudice to his Sanctity, while that great Servant of God, as his whole life shewes, never medled with Devils, or Charms of Magick.

See Reason
and Relig.
Disc. 2. c. 9,
from n. 11.

23. The other Miracle I insisted upon, was that known and much Famed cure wrought upon à young man at *Zaragosa* in Spain, who had his broken Leg cut off, and à long time buried, but at last Miraculously restored by the Intercession of our Blessed Lady. This Miracle seen by thousands and thousands at *Zaragosa* and *Madrid*, was upon the Attestation of many sworn Witnesses *rigidly examined, and afterwards approved, as à Prodigious vvork of God.* His Catholick Majesty, and the whole Court in Madrid, French, English, and Nobles of other Nations, frequently conversed with the youth, and to their great admiration beheld the Mark (à round red Circle) where his Leg was cut off, now perfectly whole and sound. Amongst others the Lord Hopton then Lord Ambassadeur in Spain (often desired by his Catholick Majesty to be present at the young mans Examination) *vvas present, and upon*
his

The young
mans Cure
in Spain
proved most
Evidently.

his return to England declared before many Noble men, that the cure wrought upon that maimed youth, was most certain. What I here assert, I had not long since from a right Honorable Person, who in company with others heard my Lord Hopton's plain Testimony given of that cure, *as a Truth most certain, not to be called into doubt.*

The Lord Hopton's attestation.

24. Reader, Dr Still's strange Answer to this most manifest Miracle, will I am sure purchase him more Shame than Credit. He thinks Pythagoras his Golden thigh may be held *as Miraculous as that restored Leg, unlesse saith he, the Priest Abaris be proved a falser Witnesse than Hieronymus Brizids, or the People of Zaragosa lesse suspected of partiality, than the Greeks at the Olympick Games, at which, some Authors tell us, Pythagoras shavved his golden thigh.* In the first place I might complain of the Dr's Jugling, and ask why he minces matters, why hee Tell's my Story by halfe, as if, forsooth, I had no greater Authority for that Miracle than *Hierome Brizid's, and the People of Zaragosa, Too partial Attestation?* I produced innumerable other Witnesses then living in Zaragosa and Madrid also. But let this passe, the Dr was in haste, willing enough to quit what he could not Answer.

The Dr's unhandsome Dealing.

25. However, one main circumstance, or *the Substance* rather of that true Miracle can never be Answered. The Boyes Leg, as you have heard, (really flesh and bone) was certainly cut off, buried and Miraculously restored. But who tell's Mr Dr, that Pythagoras had ever his Thigh parted from his Body, cast away, and one of Gold put in its place? No Author assert's it, or if any did, its a meer foub, or a false Illusion.

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*The main
thing fail's
in the Dr's
Story of
Pythagoras.*

Jamblicus
in vita Py-
thagore
cap. 2.

*The whole
Story of Py-
thagoras
and Abaris,
proved à
Fourb.*

The main material Thing therefore failing in that pretended Wonder relating to Pythagoras, no comparilon can be made with the other true Miracle wrought at Zaragosa. I require the Dr's Answers to this one particular.

26. You will ask, How can we show à Fourb or à false Illusion wrought by Necromancy in this Story of Pythagoras? *Jamblicus* who tells à long Tale of *Abbaris* the Priest, and of Pythagoras his showing à golden Thigh, gives Evidence enough of à Fourb. Abaris, saith he, à very old man leaving those *Hyperborei* or People living under the North-pole, came to Pythagoras and gave him an Arrow, which he had at his going out of Apollo's Temple, thinking it would be useful to Pythagoras, upon this Arrow (like one on horsback) Abaris rid, and passed through places where no man could goe; Nay, with his Arrow He rid over Rivers, standing Waters, Fenns or Marish grounds, and flew over Mountains, when he pleased. Crafty Pythagoras like one scorning the Gift, took the Arrow, but never Ask'd Abaris, vyby he gave it, For he vvas the God supposed to knowv allthings? Then he shewed Abaris (set at distance from him) his golden Thigh, proving thereby that he had not told any Lye at all. In Fine he took the Priest Abaris to his Tuition, and imparted so much learning as he found him capable of. Here you have briefly *Jamblicus* his Story of Abaris, and Pythagoras Epitomised, Judge Reader, whether all circumstances duly weighed; you find any thing in the whole But fraud, or Necromancy? What? To hear of an old Idolatrous Priest riding on à Stick, over Rivers and Mountains (not feasible by humane Power) either Argues, as I think, fiction in the Story, or that

that the Diuel had a hand in Abaris his Travels.

27. For as much as concerns Pythagoras showing his golden thigh, or rather as Beyerlinck observes, *bragging of it*, S. Augustin well versed in the Writings of Heathens, touches upon the very Truth, and plainly Saies, *Pythagoras vvas a Coniurer*, or one that Practized *Hydromancy* or *Necromancy*, as Numa Pompilius did. Numa, saith the Saint, to whom neither Prophet nor Holy Angel ever came used *Hydromancy*, to the End he might see the Images of the Gods, or rather the deceipts of Diuels in vwater. This Divination, Witness Varro, vvas brought from the Persians, vvhich Pythagoras the Philosopher practized, *adhibito sanguine*, adding blood to the vwater; *Etiam inferos perhibet suscitari*, and said Diuels were best enquired after (others read *suscitari*) or easily raised up by such Charms. Well therefore might Pythagoras while Abaris was placed at a distance call up a Diuel, and in appearance show him a golden Thigh, for if Diuels as I noted above, can by Necromancy make men sitting at a Table to appear like Blocks of vwood, or carrying Asses heads on their Shoulders, and spread on a Sudden a fair branched vine through a Dining-room, They may as easily delude ones Senses, and cause that a thigh (made of flesh and bones) *seemingly look like Gold*. God, I am sure, wrought not this Wonder upon a Magician Philosopher (if yet it was a wonder), Nothing in nature can joyn a Thigh of gold to a humane Body, the Diuel therefore did what was done, if the whole Story (scorned by all Christian Authors) be not as I said a Dream, or a Heathenish fiction.

Beyerl. in Theatro vi-
tæ humanæ
verbo
Magia.
S. Aug. l. 7.
de civit.
cap. 35.

Pythagoras
Iudged a
Coniurer by
S. Augustin.

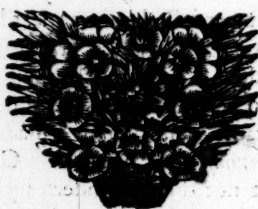
28. Whoever would know more of Pythagoras

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Malchus de vita Pythagoræ in lucem edita à Cunrado Rittershusio J. G. Pythagoras and Abaris the Priest, may peruse Porphyrius, or Malchus, where you have the same stuff told over again after Iamblicus here and there enlarged, and as much laugh't to Scorn. Malchus Page 43 Tell's you of Pythagoras his taming the Daunian bear, and à Tarentine Oxe, adding, the Salutation which à River gave Pythagoras as he passed by, *clarâ & humanâ voce*, in à clear and audible voice. Such things, saith Malchus, you may list among *Lucian's Stories*, Nam *quid non Gracia mendax. audet in historia?* In the very next page this Author Quotes S. Chrysoſtom, who thought some wonders done by Pythagoras were true, but thence proves (with S. Austin cited) that he was à Witch, à Juggler, à Coufener, and what not? Thus much of Pythagoras, and Dr Stillingfleet's two Stories.

Malchus
corn's Py-
thagoras his
Proverbs.

Chrysoſt:
Rom: i. in
Joan: E.
vang:



CHAP.

CH A P. XVII.

Of many other Quotations partly impertinent, partly false, produced by the Dr. Arguments against Miracles Answered.

1. **T**He Dr very copious in his Quotations Dr Still. first introduces *Philostorgius* Saying, page 673. that the Arian Bishops wrought Miracles, and he attributes the same Power to the Bishop of Nicomedia, to Agapétus, the Bishop of Synada, who is said to have raised the dead, And to many other known Hereticks, Yet this very Dr tells us at the End of the same Page, that S. Chrysostom teaches; *There is not so much as à footstep of that Power of Miracles left in the Church which was in the Apostles, and moreover asseri's that God has put à stop to Miracles, that they were intended for Infidels, not for Believers, nor settled in Christianity.* *Philostorgius cited.*

2. I never yet saw man lay together à louder contradiction in one page. *Philostorgius*, saith the Dr, ascribes the Power of working Miracles (as raising the dead) to Hereticks, yet S. Chrysostom tell's us, God has put à Stop to Miracles, and will have no more done. If *Philostorgius* speak's Truth in granting Miracles wrought by Arian Bishops; S. Chrysostom (understood as the Dr would have him) grossly mistook, when he teaches; *God has put à stop to Miracles.* The Dr not content with one contradiction, *The Dr drives on two plain Contradictions.*

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dition, drives on another. *The Arians*, saith he, *the Eunomians*, and *Novatians*, all challenged the Power of Miracles to themselves, but the *Catholick Bishops* pretended no more to them, than the *Protestant Bishops* do now. Reader, this Dr writes he knowes not what. Observe I beseech you. Did those Hereticks falsely lay claim to a Power of Miracles? So it is saith the Dr. How then durst your famous *Philostorgius* play the knave, and peremptorily assert, that an Heretical Bishop raised the dead, and healed all sorts of Diseases, or with what face could you, Sr, bring in an Author, as deserving Credit, when your own Judgement tell's you, he writes loud untruths? Me thinks, this Discourse is plain. You either Judge the *Arians* and *Eunomians* to have had the Power of working Miracles, or not: If not; you should have said plainly *Philostorgius* cheat's us, in setting down Miracles which were never done, And you, Sr, may be ashamed of your own Writings, where you so highly extol Miracles wrought by Heathens; For if Hereticks, as you here seem to Suppose, never did any, much lesse did Heathens and Infidels; Therefore *Asculapius* his Miracle wrought upon a beheaded woman, And the whole Story of *Pythagoras* his Thigh, ought in your Judgement to be decryed as fourbs, and fictions, or as Charms of Necromancy. To what purpose doe you fill so many Pages of your Book with Lyes known, as such, to your selfe?

If Hereticks
never
wrought Mi-
racles, much
lesse did
Heathens.

3. Now, if on the other side, those *Eunomians* and *Donatists* had the Power of working true Miracles, you force a Lye upon S. Chrysostom, saying (as you interpret) That God has put a stop to all extraordinary Signs. The Saints own words, Mr Dr, confute your Glosse. There

is not, saith S. Chrysostom, *The like Power of Miracles in the Church which was in the Apostles.* The true meaning is, as I have largely proved above, That no set number of men in the Church had such an ordinary Gift in *Working Miracles* as was annexed by peculiar Priviledge, to the twelve Apostles. Se more of this Priviledge in the Chapter cited, it is here needlesse to transcribe what is there clearly set down.

4. Mr Dr, I must once more tell you, you write you know not what; For nothing but à Frolick or à height of impudence could have uttered this intolerable Proposition. *The Catholic Bishops of the Church of Rome pretended no more to à Power of Miracles, than Protestant Bishops do now.* With what Conscience or Countenance can you, Sr, impose so manifest an Untruth upon mankind? Were not S. Irenæus, S. Gregory Thaumaturgus, The two vvorthy Cyrills, S. Athanasius, S. Augustin, S. Chrysostom Bishops, and learned Bishops? All these and many more, as is evident, have either wrought Miracles, or laudably written in their Defence. Show me but one Protestant Bishop that has done the like, or for stark shame, Mr Dr, fool us no more, abuse us no more, with manifest Fopperies.

5. The Dr as I told you to set forth his Philostorgius remits the Reader to Photius, But how wisely he did so, I leave to every mans common Judgement, for having perused Photius exactly, I find much ill, and not so much as one good word spoken of Philostorgius. He began with the Herefy of Arius, next adhered to the Errours of Arius, and finally professed the Eunomian Heresy. Thus much I gather also out of several great Authors. Photius goes on. Philostorgius

The Dr speak's a lowd vn-truth.

Photius
Biblioth.
page 26. de
Philostor.
ex lib. 40.

Philostorgius proved a most impious tierick:

was

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vvas à lying VVriter , and full of Idle Fables , He extolls *Ætius* and *Eunomius* , as if they had purged the Christian Doctrin foully contaminated vvith Errours , vvherein, saith *Photius* , he lyes prodigiously ; He vvvas enraged against the most Orthodox Fathers , and falsly calumniated the

Baron. An- great *S. Basil* . though his calumny made the Saint more
nal. Eccle- renovvned. Cardinal *Baronius* speak's home also.
sias. tom. 3. *Philostorgius* , vvvas à most infamous Heretick , the an-
Anno 354. cient *Gracians* abhorred the mans very name , cur'd his
n. 14. 15. 16. execrable VVritings , as deserving nothing but obli-
Vossius de vion , and perpetual silence. *Gerardus Ioannes*
Historicis *Vossius* rebukes him as one *Deo invisum* , hated by
Græcis l. 2. Almighty God for his Heresy and excessive bit-
c. 20. p. 210. ternes against all Catholicks , loving none but
Hereticks. These Testimonies and many more
you may read in the Epitome of *Iacobus Godefredus* ,
who compendiat's the Twelve Books of *Photius* .

Godefred.
printed at
Geneva,

See also Godefred's *Prolegomena* , where upon se-
veral occasions he spares not to tell us , what an
impious Heretick *Philostorgius* was. However
Dr Still . introduces him as à creditable Author,
and will not have him suspected of Partiality,
though no man more ruin's his credit than the
Dr , for he saith those Miracles whereof *Philos-
torgius* and other Hereticks write , may be just-
ly suspected , because only pretended to. If only pre-
tended , *Mr Dr* , you cannot but mistrust the Sin-
cerity of those who relate them, unlesse you Say,
though the Miracles in Them selves are false, yet
the Hereticks that wrote them spake Truth.

Page 676.
and p. 677.

6. The *Dr* much intangled , loses himseife in
à lame and undigested Discourse. He would ,
forsooth , fain know how Miracles can prove the
Truth and Infallibility of the Church , if the Truth of
Miracles depend's upon the Churches Approbation ? And
I Sr , would as fain know (and I hope do know)

How

How Miracles can prove the Truth and Infallibility of Christ's Doctrin, if the Truth of those Miracles depend's upon Christ's Sacred word, and approbation. *A difficulty proposed by the Dr.*

7. To clear this matter I must first know what you mean by this word, *Proving*? Would you, Sr, have us prove the Truth and Infallibility of our Church Doctrin evidently, or by a clear Demonstration? Neither you nor any man living can thus evince the Truth and Infallibility of Christ's Doctrin. Had you seen all the Miracles Christ wrought, could you upon their outward Appearance, or the exterior sight alone, have demonstrated, that Christ was the true *Messias*, or that his Doctrin was thereby evidently proved true and Infallible? It is impossible even in your Principles, Because you Say, an Evidence taken from the outward Appearance of a Wonder only, gives no certainty of its Truth, or the verity pointed out by it. Speak otherwise, and you will be forced to grant, that all the Wonders you have collected from Heathens, were as really true, as ever any was, which Christ wrought, for you yeild them an Appearance Very Visible.

8. Hence it Followes that besides the Exterior Sight of a Miracle some other Oracle must interpose it's Authority, and ascertain all (ye *From whence we have full certainty of a Miracle?*) of its real Truth, as wrought by Divine Power, and for such an End. This full certainty, Mr Dr, we take from the Churches Approbation, as the Apostles and primitive Christians tooke theirs from our Saviours own words. *That the works of God, saith Christ, John 9. 3. speaking of the blind man, may be manifested in him. I must doe the works of him that sent me. These Things are wrought, saith the same Evangelist, That you may believe.* *John 20. 31.*

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believe (not know evidently) That Iesus is Christ, and that believing you may have life in his name.

Bellar. de
notis Eccl.
lib. 4. c. 14.
§. Est autē

9. The want of pondering one Distinction plainly laid forth in Bellarmin, brought the Dr to this confusion. By Miracles, saith Bellarmin, the Church is demonstrated; *Non quoad evidentiam aut certitudinem rei, sed quoad evidentiam & Certitudinam credibilitatis.* That is, we prove not Evidently the Church or her Doctrin to be evidently true by Miracles, But prove both by Miracles, to be evidently Credible. The Evidence of Credibility, Mr Dr, disposes to Faith, and brings in an Obligation of Believing: That other fancied Evidence relating to the Truth and infallibility of Christ's Doctrin, or the Churches, God in this state impart's not to any, For we walke by Faith, not by Evidence.

The same
Evidence of
Credibility,
we now have
of the Churches
Miracles, which
the ancient
Christians
had of our
Saviours.

10. But say you, vvhat Evidence of Credibility can there be from Miracles, vvhere no one can be certain vvwhether they be Miracles or not? I Answer. The same Evidence of credibility which the Primitive Christians had of our Saviours Miracles, (as they were Objects of Sense) we also have of Miracles wrought in the Church. The outward Appearance alone neither grovvded Faith, (for Faith relies on à surer Motive, God's Divine Revelation) nor gave more Evidence of their ovvn real Truth, than Church Miracles have done. All true Miracles therefore, whether wrought by Christ, or in the Church, when attested by undoubted Witnesses (and are known upon humane Faith as morally certain), beget in every rational man an Evidence of Credibility, and move to embrace Christ's Doctrin, so far they lead us on, but no farther. When the Church after à rigid Examination (upon Her Humane Authority)

thority) approves them as true and wrought by Divine Power, we are raised to a higher Degree of certainty, and upon this Oracles Word own them not only (in a vweak manner) morally certain, But without all Dispute Unquestionable though yet not known as evidently true, For all Knowvledge implies not strict Evidence. Reader turn, if you please, to what I have noted above, and you will find this whole Difficulty cleared from all reasonable Exception. c. 14. n. 8. 9.

11. The Dr still remain's in his Confusion. Howv is it possible, saith he, that the Church should be certainly knowvn by Miracles, if the Miracles cannot be certainly knowvn but by the Church? I Ask likewise. How is it possible, that Christ should be certainly knowvn by his Miracles, if his Miracles cannot be certainly known but by Christ, or by some certain Oracles Approbation? The fallacy lies in that word, Knowvn, which may either Signify a great moral Assurance, such as the Primitive Christians had of our Saviour Miracles, which prudently induced them to believe in Christ, Or, a higher Degree of certainty, And this they attained, when they heard an Infallible Oracle give full Assurance of our Saviours Miracles. Thus we Discourse of Church Miracles. The first moral knowledge previous to Faith induces us to believe, the other grounded on the Churches Approbation, takes all doubt away, and in order to Believers gives full certainty, as is further explained in the 14. Chapter already cited. Upon this Page 617: Distinction, that pritty Paralogism of the Dr, comes to nothing but empty words. We must, Saith he, know a man by such marks, vvvhich vve cannot knowv to be the Marks of such a man, till vve first knowv the man. He would say. We must know the Church

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*The Dr's
Paralogism
dissolved.*

Church by her Marks, That is by *her Miracles*, which we cannot know to be *the Marks* of such à Church, till we know the Church. I Answer, we must know the Church by her Marks or Miracles upon moral certainty, which yet we cannot know by à certainty *excluding all doubt*, to be the Marks of such à Church, till we know the Church, *That is*, till we have from her Approbation and Assurance concerning *the real Truth*, and solid worth of her Miracles, as proceeding from à Divine Power without fraud or false Illusion.

*And instanc-
ed in our
Saviours
Miracles:*

12. To Satisfy the Dr, I retort his Argument using the same formal words, as to our Saviours Miracles. *We must know Christ by such Marks That is, by his Miracles, vvhich we cannot know to be the Marks of Christ, till we know the man called Christ.* We must know Christ by his Miracles, *But how?* As the Primitive Christians *knew him*, when upon moral certainty they saw, or heard of his Miracles, And thereby were induced to believe in him, Yet they could not know *them* by an *indubitable certainty excluding all Dispute*, or That they were truly Miracles wrought by *Divine Power*, till some Oracle raised them to à higher Step of certainty.

13. To clear what is now said, Let us Imagine that Dr Still, or some such like Incredulous man had been present with our Saviour when he cured the blind, or cleansed the Lepers: He would upon *Moral certainty* have Judged the *vvorks Miraculous*, But withall might have doubted whether Christ did them by Divine Power, or no, (hereof he had no Evidence at all). Suppose, that some other known Oracle owned infallible, had told him, *These strange Cures thou sees't proceed from God*, He would without hesitancy have yeilded

yeilded à firm Assent to their certain Truth, and Judged them Miracles proceeding from God. Thus we discourse of Miracles wrought in the Church. A knowledge highly moral grounded on *humane Faith*, first Proposes them as Works done by Almighty God, though as yet not undoubtedly certain, But when we hear that our Oracle approves them, under the Notion of works done by Divine Power, all further doubt ceases, all hesitancy is taken away.

14. From what we have said hitherto, Two ^{Two things} things follow. The first is, that our Church Miracles (as seen or heard of) are easily distinguished upon *Moral certainty* from all Jugling Leger-^{deduced from the former Discourse} demain Wonders, pretended by Heathens and Hereticks. Their exterior Lustre ^{even to Sense}, Their long and never interrupted Continuance in any Age, ^{Their prodigious Greatness and vast number} wrought in à Holy Society of Christians, and by men of à most innocent life, manifestly difference them, from those other few and inconsiderable Wonders laid claim to by Gods professed Enemies. Add to this exterior visible Appearance, the Churches Judgement and Approbation (*Though only Humane*) relating to the real Truth of Miracles, all comparison ceases, the Difference between true and false Signs is made most notorious.

15. The second thing observable is, That all Arguments Imaginable, which either are or can be proposed against Miracles wrought in the Church, have the very same force against our Saviours, and the Apostles Signs. That they are now registred in Scripture, and thereby made matters of Faith weakens nothing the Strength of my Argument, For I consider these Primi-

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tive Miracles *as famed up* and down the world, and *known upon humane Faith* before the Holy Ghost sealed them up in the Book of Scripture. Thus considered, the Proofs are the same for Miracles wrought by Christ and in the Church. And were there any Argument (as there is none) that could lessen the Credit of latter Miracles, it would as I said, be as forcible against the most Primitive Wonders. Our Saviour, all know, wrought many Miracles not recorded in Holy Writ, and so also the Apostles did. Suppose, these had been conveyed to us upon the Testimony of grave Authors (*as the very most of the Apostles Miracles are*) must such works of God be exploded as *Fourbs*, because not recorded in Scripture? It is no small Folly to Judge so. But enough of this matter. We now follow the Dr in his other Quotations.

Dr Stillé
page 678.
Fevardent.
in Irenæum
lib. 2. c. 86.

The Dr abuses Fevardentius.

16. Dr Still. cites Fevardentius, *who confesses, the Church has never determined that Hereticks cannot work true Miracles, and that those who hold the Affirmative have plain Testimonies of the Fathers for them.* Mr Dr relates not this Authors words, or Sence sincerely. Briefly. Fevardentius having Quoted some Fathers (only thought to favour the Opinion concerning Miracles wrought by Hereticks, though other Fathers are of a quite contrary Judgement), Speak's thus. *Quibus vero magis adherendum sit, pronunciet Ecclesia.* Let the Church here determine, who we are to follow, which is far from that round open Assertion which the Dr imposes on him. Fevardentius, saith he, *confesses the Church has never determined, that Hereticks cannot work true Miracles.* He makes no such open confession either in words or Sence, much less doth he Say, as you Sr, unworthily Cite, *That those*

se who hold the Affirmative, have plain Testimonies of Fathers for them. It is utterly false. Fevardentius barely relates the Sentiment of others, who seem to teach that Hereticks may work Miracles. Some, saith he, think Tertullian favour's the Opinion, others bring in Sozomenus, and Socrates, others seek Patronage from S. Augustin. Doth this lessening way of speaking import, that those who hold the Affirmative, have plain Testimonies of the Fathers for them?

17. Had you, Sr, perused Fevardentius in another place he remit's us to, you might have been ashamed of this Jugling. There he expressly denies *the Power of working Miracles* to Hereticks, and grounds his Denial upon the Authority of *Clemens Romanus, Iustin Martyr, and S. Augustin.* Then he tells you, There is not one Doctrin of our Catholick Faith which Almighty God has not confirmed by most evident Miracles, Which Miracles, saith he, wrought in every Age Some Chief Hereticks have gathered together, written of, and divulged to the world, yet you, Sr, building upon one Testimony of Fevardentius would fraudulently perswade us, that *Miracles prove nothing as to the Truth and Infallibility of the Church, And that they may be only wrought (when the Communion of Christians are different from each other) for the Verifying of some Common Truths, received among all Christians.* With what Countenance can you avouch this, when you see the Author quoted by you point blank against you? Most evident Miracles, saith Fevardentius, have been wrought not only to attest some common Truths amongst Christians, but to confirm every Doctrin held by the Catholick Church. VWhereof see more in a foregoing Chapter.

Fevard. in
cap. 8. lib. 1.
Irenæi.

Miracles
saith Fevar-
dentius, ha-
ve confirmed
Every Catho-
lick Do-
ctrin.
c. 16. n. 4.

Lingendes
in Conc.
quadr. to. 2.
Conc. 2.

18. The Dr in the Page cited, drives on à long Quotation borrowed From *F. de Lingendes* (very true Doctrin as delivered by the Author) But Mr Dr's Inferences drawn from it (which as strongly impugne Miracles wrought by Christ and the Apostles, as any done in the Church) have been already weighed in the foregoing Chapter, and are there fully Answered. Lingendes, saith the Dr, grant's that to all outward Appearance Hereticks may do as great Miracles as any. And you, Sr, grant (or you cheat the Reader) that Heathens have done Miracles *to appearance*, as great as ever our Saviour or Apostle wrought. Now, Sr, as you Difference Christ's Miracles from such *false Signs*, we also difference and distinguish Miracles done in the Church, and Oppose their vast number manifest in all Ages, their Majesty and Greatnes (in raising the dead, restoring sight to the blind, and curing mortal Infirmities) to those few inconsiderable dull wonders pretended by Hereticks, whereof, if not all, more than the halfe are False. The Circumstances also accompanying our Miracles add à *singular Lustre*, having been wrought in à Church ever owned Orthodox, and by men of eminent known Sanctity, who upon their invoking the Saints in Heaven, obtained what they prayed for. But enough of this particular in the precedent Chapter cited.

Of the Difference between all false Signs, and true Miracles.

Page 684.

19. The Dr think's we cannot show our Church Miracles wrought *for no other End*, but to prove the Church Infallible. Answ. No more can the Dr prove that the Apostolical Miracles were wrought only to prove Apostolical Doctrin Infallible, as I have clearly shewed above. Now that innumerable have been done to testify the Truth, and consequently the Infallibility of Catholick Doctrin,

c. 16. n. 1.

Doctrin, is so manifest that nothing but Impudence can deny it. VVhy have so many glorious Martyrs joyfully suffered bitter Persecution before Tyrants, why have they openly professed to dy for our Catholick Faith, why has God evidenced so many Miracles, not only at their death, but afterwards at their Shrines and Monuments, Were not these things done to testify that the Faith they dyed for was True and Infallible? If any doubt be made hereof, Ecclesiastical History will clear all. Peruse, Reader, among others *Victor Vticensis* who wrote three Books of the V Vandals Persecution, where he set's forth the admirable fortitude of Martyrs. Se also *Eusebius, Nicephorus, Tertullian, and Chietly S. Augustin*, who recount the horrid Persecution of Martyrs living after the Apostles dayes, And Say that God made his eternal Truths known, *Signis, portentis, & variis virtutibus*, by Signs, prodigious wonders, and sundry sorts of Miracles, which those blessed men wrought before Kings and Tyrants, that formerly endeavoured to destroy the Church.

Victor U-
ticensil: 1:

Eusebius
lib: 5: Hist:
per totum
Niceph:
lib: 3: c: 29:
& l. 9. c. 17.
Tertull in
Apolog.
S. August.
lib. 18 de
civit. c. 50.

20. In the next place the Dr has another fling at the poor Boyes restored Leg in Spain, and most simply Ask's. *What signifies this to the Proof of the Roman Churches Infallibility?* I Answer it signifies very much, and manifestly proves one Article of Catholick Doctrin, *The Invocation of Saints*. The Miracle surpassed all natural Power, Divels, when the blessed Virgin was called on, did not doe it, God therefore who cannot Employ his Power to confirm a falshood, approved by that *Prodigious Cure*, the Catholick Doctrin of praying to Saints, page 684

C H A P. XVIII.

Whether it be reasonable, to have Missionaries now sent into England, and work Miracles there? The Dr wishes this done. More of the Dr's many false, and impertinent Quotations. Antichrist's Wonders, no true Miracles. Miracles known upon Moral Certainty, sufficiently induce to Faith.

*The Dr's
uncivil Ex-
pression.*

cap. 3. n. 3

I, IN the same the page Dr Proposes what he would have done. *Let their Missionaries, saith he, come here among us whom they account Hereticks, and do the same things that Christ and his Apostles did in raising the Dead, and healing all manner of Diseases, But let them not think to put us off, with painted straws, and counterfeit Trances? Good Mr Dr, speak, I beseech you, more reverently, were all the stupendious Miracles related by S. Irenæus, S. Augustin, S. Hierome, and S. Chrysostom, painted Straws, and counterfeit Trances? Was that great Miracle wrought lately at Calais upon à young Gentlewoman (whereof you have à full relation) à painted cure, or the Boyes restored Leg in Spain, à painted Leg? Were all those dead raised to life at the Intercession of Blessed S. Thomas Cantilupe manifest in your own England, counterfeit Resuscitations? Nothing but impudence can Judge so. Know therefore, Sr, (and it is*

is your Duty to know it) that all these admirable Works of God with innumerable more, were wrought for you, and for this End, that you (if not perverse) may se how gloriously Christ our Lord has beautified his Spouse the Militant Church, with the same Signal Marks of Credibility, which he favovrably demonstrated, while he lived here on earth. Why then do you like that depraved and wicked Generation of men mentioned in Scripture, require more *Signs than are done*? Why should Missionaries come to you, and work Miracles? If the greatest were wrought before your Eyes your Dulness would slight all, and account them either fallacious Charms, Necromancy, or painted Strawes, and Counterfeit Trances.

All the Miracles wrought in the Church, were done for tieresicks.

Luk 11. 29.

Luk. 16. 27.

2. Remember I beseech you, Abraham's Answer given to that Rich man in Torments, who would have one sent from the dead to doe good upon his Bretheren, Abraham replied; No. They have *Moses and the Prophets*, And in case no care be given to these, neither will they believe, though one should rise from the dead and Preach to them. In like manner I discourse of Miracles wrought in the Church, They speak (witness S. Austin) as plain a language as ever Moses or the Prophets spake, And if such visible and manifest *attested Signs* work nothing upon your Incredulity, neither would the greatest servant of God, though he should raise the dead in the City of London, mollify your hearts, change your minds, or make you better than you are. So true it is; *Perversi difficile corriguntur.*

The Dr has an Answer in the Gospel.

3. Again you Propose that which if done, would do you little, or no good at all. Suppose one or more were raised from the dead in Lon-

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don, Imagin also that the Missioner should (like S. Bernard or S. Xaverius) declare that God raises those dead for this End, that all may believe the Roman Catholick Churches Doctrin, what Conversions would be wrought hereby, upon thousand and thousand obstinate hearts in the remote parts of England, who only hear of the Miracles? Must God send Missionaries to every one of these, and set before their Eyes a dead Carcass restored to life? Neither Christ our Lord, nor the Apostles did so.

*Miracles
seen by innumerable,
Famed and written,
work little
upon Heretics.*

4. You may Say. The Fame of some dead raised among you would be so publickly divulged, that none could rationally call such matters of Fact into Question, when visibly seen by many. I Answer, *Ex ore tuo te Iudico.* But innumerable more Resuscitations, innumerable more Miraculous Cures, have been, and are still famed the whole Christian world over, and besides remain upon undoubted Record, yet this *Fame and these Records* make no greater impression upon your hard heart, than *painted straws* and *Counterfeit Trances*. The like, or as little effect, would such Miracles (as you seek for) work upon your numberless incredulous People dispersed over the Nation, had they not beheld with their eyes what some few are now Supposed to have seen. And God only knows, whether that *visible Evidence* (were it shown) would change their minds, or abate in the least the Obduracy which stick's close to the hearts of Thousands.

Page 685.

5. The Dr has not yet done with the Poor Boyes Leg. *If all*, saith he, *that had been pleaded in the Apostles time for their divine Commission, had been only that a Boy had his Leg cut off, and strangely restored,*

red, Would this have Satisfyed the World? A more simple Question was never proposed? Pray, Sr, is all that the Church plead's for her Commis- sion, reduced to this one Miracle of à Boyes Leg restored? No. She offer's to your view the like admirable Miracles which Christ and the Apost- les have done. You, Sr, triefle no less in this your Demand, than if you should Ask, whe- ther all the works our Saviour did, were brought to the curing of à poor Boyes Eyes, born blind? Compare the one Miracle with the other, and you will find that the restored Leg was in it selfe, as great à Miracle as that restored sight. Gi- ve me the least disparity if you can? Nothing in nature could more reunite that Leg to its own Natural Body, than restore Sight to one born blinde, and I am sure the Diuel had no hand in either cure.

Page 686.
Suarez de
Fide Disp.
4. sect. 3.
num. 10.

6. The Dr Quotes *Suarez* and fouly perverts his meaning. A Miracle saies this learned Author, may be wrought Two wayes. 1. Without any respect to confirm à Truth, but only for the benefit of him that re- ceives it, as in case of à Miraculous cure, or the like. 2. It may be done purposely to confirm the Truth of à Doctrin. The First sort of Miracles, saies *Suarez*, wrought for the Benefit of others, God may doe by wicked men, though this happens very seldom, or if it happen, it is rather done *ex Fide*, for the Faith of him that receives it, than for any good in the wicked man that work's it? All these words which explain *Suarez* his meaning, and discover the Dr's Jugling the Dr omit's. Observe the Jug- ling. If, saith he, such Miracles, as the cure of *Mark the F. Marcellus* and the restored Leg at *Zaragosa* may, ac- cording to *Suarez*, be vvrought only for the benefit of those who receive them, vvhat can this prove as to the Churches

*Suarez per-
verted by
the Dr.*

*Mark the
Words. Ac-
cording to
Suarez,*

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*The Dr's
Juggling Dis-
covered.*

Infallibility? Mr Dr. *Suares* saies nothing to this your Sence, but expressly the contrary. He speak's there of Miracles wrought (and very seldom) by wicked men. Were those two cures upon F. Marcellus and the maimed youth done by the wicked? The Mother of God wrought the one, and S. Xaverius à Canonized Saint the other, are these now glorious in Heaven, according to *Suares* to be listed among the wicked? For stark shame retract this vast Untruth, and know that such Miracles may be justly numbred with those *Suares* mentioneth, which confirm our Catholick Doctrin, as is already proved.

Page 687.
Delrio l. 4.
Dis. Magic.
c. 4. 9. 5.
Sect. 2.

7. The Dr, to little purpose Quotes *Delrio*, Saying, that Faith being now established there is little or no necessity of Miracles to confirm it. I Answer, *Delrio* in that place replies to an Adversary, who thought Miracles not so frequent now as formerly, by reason of much coldness and inconstancy in Faith: That is one cause, Saies *Delrio*, but à better is, because Faith being now established, *Minor est vel nulla necessitas Miraculorum*. Can the Dr draw from this Expression of *lesse or no necessity*, à Total abatement of Mercy, as if God wrought none, but such as are precisely necessary? Did Christ our Lord indulge no favours or Graces to mortals, but just so many as were necessary? Were all the Prodigious Signs which the Apostles wrought of such absolute Necessity, that if one had been omitted, men could not have believed; or if more had been done than are recorded, the world would have been overwhelmed with Miracles? The Dr, it seem's had little to Say, while he tires his Reader with these impertinent Quotations.

8. The Dr in the page cited, tell's E. W. he never

never undertook to prove that Miracles are wrought to confirm the Churches infallibility in Doctrin. Mr Dr err's grossly, E. W. has handled this point upon several occasions. For your Satisfaction, Reader, peruse only *Reason and Religion*, where I proposed this Question. If Miracles (as the Dr often intimates) only mark out a Doctrin common to all called Christians, how comes it to passe, that ~~that~~ the Nestorians, and Protestants have not Miracles more frequently done among them? Why is this favour only annexed to the Catholick Church? I said 2. There is not any one Doctrin taught by our Church, which is not Sealed, signed, and confirmed by manifest Miracles, and named particular Doctrins, whereunto the Dr never yet replied, nor can reply hereafter. Yet forsooth, E. VV. never handled this matter.

*Reason and
Relig. Disc.
2. c. 9. n. 3.*

*The Dr
again mista-
ken.*

9. The Dr in the same page quotes Maldonat, as one confessing that since the Christian Religion hath been confirmed by Miracles in the Churches beginning, there is no necessity of Miracles, for that End. Here the Dr juggles, Maldonat makes no such confession, He saith indeed (which is a great Truth) that Miracles were necessary for the Propagation of Christian Faith, But doth not therefore exclude them for being useful and necessary in after Ages, his words are so plain, that I wonder the Dr passed by them without notice. *Neque vero existimandum est &c.* VVe are not to think, Saith he, the Power of working Miracles extinguished in faithful Believers, for many have been done, as S. Austin proves by innumerable Examples, which the Saint beheld with his own Eyes, for the space of Two whole years at the Reliques of Blessed S. Stephen. Thus you have Maldonat's Confession. Now if as the Dr pretend's, Maldonat Quotes S. Gre-

*Maldonat
in Marc.
16. 17.*

*The Dr
wrongs
Maldonat.*

*S. Aug. 12.
de civit. c.
8. & sermo
7. de fan-
ctis in Epi-
scopatu
suo.*

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Dr Still.
Page 586.

gory and Bede for this Confession, he introduces both their Testimonies as strong proofes of latter Miracles wrought in the Church. These Maldonat stoutly defend's. And who ever yet doubted, but that S. Gregory, and Bede stood as earnestly for them, as ever Catholick Authors did? Nay more, doth not the Dr in this very Treatise bitterly inveigh against S. Gregory and Bede, upon the Account of their over much Credulity, and want of Iudgement in giving encouragement to all the Monkish Tales, and Impostures afterwards? He would Say, if he speak's Sence, That because these two great Doctors wrote so copiously of Miracles (the one in his Dialogues, the other in several Passages of his works) they taught Monks to tell their Idle Stories concerning Miracles, yet here forsooth, they are brought in, as great Adversaries to Miracles.

10. A word now to S. Gregory. The Saint S. Gregory mentions three sorts of Miracles peculiar to most Homil. 29. Christians in those Primitive times. First they cast out Divels. 2. Spake different Tongues. And 3. By laying hands on the diseased, cured them. Thus much said, S. Gregory demand's. *What my good Brethren, will not you believe, because you Ordinary Christians work no such Miracles? Know those Signs were Necessary in the beginning of the Church, to the End that Faith nourished by Miracles, might encrease among the Multitude of Believers; VVe, saith S. Gregory, water à plant till it take root, but when that's done, irrigatio cessabit we water it no more. Therefore S. Paul tells us that the gift of Tongues is not for Believers, but for Infidels. Observe Reader à double cheat. The Dr first pervert's the true Sence of S. Gregory, who speaks, as you see, of particular Miracles which God then usally wrought*

Observe
well, of what
Miracles S.
Gregory
Speak's.

wrought by all sort of ordinary Christians, and such Signs, saith the Saint, were necessary at the beginning for the Suppression of Infidelity (then rise in the world) as also for the firm Establishment of Christian Faith; But now that great Work being done, The plant needs no more watering, That is, it is not now necessary that the faithful generally be assumed to work such Miracles as they did in those Primitive Dayes. Hence the Dr fraudulently infer's, that all Miracles cease in the Church, because, either all or the most of Christians, speak not different Tongues, cast not out Divels, lay not hands on the Infirm and cure them. Is not this Jugling?

*The Dr's
two fold
Gheat discovered.*

11. What is here Said, Maldonat, whom the Dr cites, so fully expresse's that more cannot be desired. *Vignit quidem in initio*, Saith he, *tantopere Miraculorum usus &c.* The use of Miracles was so frequent and flourishing in the beginning; that seldom could you se à Christian who wrought not all Miracles, Two chiefly were most common. Viz. To speak different Languages and to cast out Divels, Though these Graces were not given presently upon Baptism, But by the Imposition of hands or in the Sacrament of Confirmation. Thus Maldonat, But the Dr's Eyes were shut, and would not see. Judge Reader, whether this be not à second Fraud.

*Maldonat's
Doctrin.*

12. The Dr Quotes *Andradus* (we call him Dr Still. Payva Dandrada) and remit's me to his second page 688. Book which contain's à vast number of leaves, from folio 98. to folio 270. And here I must seek out these few words of the Dr. *Andradus* saith, that Miracles are often times false, but alwaies weak proofs of a true Church. The Authors own context will afford the best light. When, saith Dandrada, page 205.

*Dandrada
Defens.
Trident.
Fidei lib. 2.*

drada,

drada, S. Augustine disputed against the Donatists who confined the whole Church to *Africa*, He proved, that the true Church could be Demonstrated by the Testimonies of Holy Scripture. Hence Kemnitius thought the Saint asserted, that all things are expressly contained in Scripture, never considering what S. Augustine contend's for. Viz. *That the most firm proofs for the Church* (free from all suspicion of falsehood) are to be taken from Scripture. He goes on. *For vvhen Miracles vvhich Holy men often do, may vvith the Devils help be exhibited by the most vvicked, and the Prediction of future things may not only happen to the pious, but to the impious.* *Falsa profecto hac sunt plerumque, infirma etiam semper Ecclesia vera indicia.* Such Miracles (not comparable to the Testimonies produced from Scripture) are often times false, and ever weak Marks of the Church. The only difficulty is, when this Author distinguishes two sorts of Miracles (some wrought by *good men*, others, by the most *vvicked*) whether those Particles. *Falsa profecto hac sunt*, relate to both, or are only restrained to Miracles done by the *vvicked*, And the whole Context seems to clear all. *Seing Miracles and Revelations*, saith Dandrada, *Non modo pii sed & flagitiosis hominibus accidere aliquando possunt*, may happen not only to the Godly, but to the wicked also, *falsa profecto hac sunt*, Those vvrought by the *vvicked* are for the most part false, (sometimes true as in *Balaam* and others) and alwaies weak proofs of the Church.

Dandrada
his Doctrin
explained.

13. Now if you will refer those words. *Falsa profecto sunt hac plerumque.* to Miracles, whether done by good or bad men, you may Say without offence, That all *new Miracles*, yet under debate, and not easily differenced from the Signs of
of

of wicked men may, (before they are rigidly examined and approved) in order to us, appear often times false, and are alwaies weak proofs of the true Church. Never did Dandrada Say or dream, that Miracles juridically examined, and approved by the Church can be false, yet this the Dr is to show, or he fail's in the Main, and evinces nothing.

14. The Dr in the same Page cites *Ioannes Ferrus* in' *rus* saying, that the Doctrin of a Church is not to be proved by Miracles, but Miracles by the Doctrin. *Matth. 24. 1 23. 24.*

Answer he speak's so, and very pertinently, if you ponder his connected discourse. You may learn, *sauth Ferrus*, how to Discern false and true Mitacles, For as true Miracles when done are never contrary to God's word, so false ones oppose those *Sacred Verities*, which have been long since confirmed by Miracles, And for that reason Miracles are to be examined by the Churches received Doctrin? Here is nothing but what I expressly deliver in a foregoing Chapter, and Therefore it may well passe among Dr Still. impertinent Quotations.

15. The Dr soon after Quotes *Iosephus Acoſta*, Acoſta de as one highly extolling the Miracles which Antichrist shall work, in so much, That it Will be a hard matter to discern true and false Signs, and he Quotes it from *Hippolytus*, that Antichrist shall do far greater Miracles, than the cure of Marcellus, or the restored Leg at Zaragosa. Viz. That he Will raise the Dead, cure the diseased, and have command over the Elements. Thus the Dr, And almost err's in every particular. First he mistakes the IX. Chapter for the 18. and 19. where *Acoſta* handles these matter: In the IX. Chapter he chiefly insist's upon Antichrist's raging Persecution, in subduing the Kings

*Ferrus deli-
ver's true
Doctrin.*

c. 14. n. 5.

*Acoſta de
Tempor.
novis. c. 9.*

*Acoſta ill
cited by the
Dr.*

Hippolit.
de con-
summa.
mundi &
de Anti-
christ, Bi-
blioth. Pa-
trum apud
Bignium.
Tom. 2.
Edit. 2.

Kings of the earth &c. 2. Neither Hippolitus nor Acoſta ever ſaid (as the Dr unworthily writes) that Antichriſt ſhall do far greater Miracles, than thoſe wrought upon *Marcellus* and the *Boy of Zaragoſa*. Peruſe Hippolitus, and you will find Acoſta's obſervation true, that he ſpeak's indeed ſo much of Antichriſt's Signs, *ut vix credibilia videantur*, that all he brings to light ſeems not credible. Antichriſt, ſaith Hippolitus, will do prodigious Things, he will cleanſe the Lepers, expel Devils, raiſe the Dead, change night into day and day into night, he will turn about the Sun Whither and to what place he pleaſes &c. Yet this ancient Writer (Scholar to *Clemens Alexandrinus*) contemn's all theſe wonders three or four times over in that Oration, as falſe, feigned, and counterſeit. *Signa, ſaith he, edet & horrenda, non vera, ſed falſa*, He will ſhow ſtrange Signs, But all will be falſe. Again. *Hac omnia faciet conſilio ſimulato, ac fraudulentio, quo circumveniat omnes ut ſe Regem creent*. There will be nothing in theſe Wonders but hypocrify, and diſſimulation. Thus Hippolitus undervalues Antichriſt's Miracles.

Hippolitus,
and Acoſta
Slight An-
chriſt's
Wonders.
2. Theſ. 2. 9.

16. So alſo doth Acoſta, and every Chriſtian that believes the Apoſtle ſpeaking of that Man of Sin, whoſe coming is according to the operation of Satan in all Power, and lying Wonders. *Magnopere nos recreat*, ſaith Acoſta, The Apoſtles words Comfort us, when he tell's us that Antichriſt's Signs will be nothing but Cheats, Lying vvonders, vvrought by the Devils aſſiſtance. Real Miracles cannot be done, by that Archenemy of God and Truth. Soon after. *They are rightly called fallacious Wonders, exhibited either by a ſecret Power in nature, or by the Miniſtry of Devils,*

A coſta
cap. 19.

Divels, and done for this End to confirm *Lyes* contrary to God's eternal Verities. The Servants of *JESUS CHRIST* never work Miracles after this manner, nor can attest à *Lye* by any true Sign they do. Thus *Acosta*. Is not therefore the Dr's Question most ridiculous? I *The Dr's* would understand, saith he, from E. W. *Whether simple que-* *Antichrist's Church will not be proved as Infallible in stion, retor-* *this vway, as the Church of Rome?* And, I would *ied, and ans-* *as fain understand from Dr Still. whether An- wered.* *Antichrist's Church will not be proved as Infalli-* *ble in this way, as the Apostolical Church?* If the Dr dare assert, That Antichrist shall work true Miracles in *raising the Dead*, and curing all desperate *Diseases*, I Ask how can he distinguish the Apostolical Signs, and those? If contrariwise, he Teach with S. Paul and Catholick Doctors That all Antichrist can do, will be only *Lying*, *jugling*, and *Hypocritical Wonders*, The folly of his own Question appear's as it is, *vain, idle, and vveightlesse*, unlesse he prove (which neither *Divel* nor Dr shall doe) That all the Miracles wrought in God's Church, even those related by *S. Irenaus*, *S. Augustin*, *S. Hierom*, *S. Ambrose*, and other Fathers, are to be esteemed base Cheats, *jugling*, *Legerdemain*; In fine, wholly as *Lying*, and invaluable, as Antichrist's wonders will be.

17. The Dr in the next place cites *Cajetan*, *Cajet. de* But where to find the Treatise of the Conception, *concep.* though I have four Tomes of that Author by me, *Virg c. 1.* I know not. However the words as the Dr relates them, contain no Difficulty. *Cajetan* saith first. *The Church has no ground to determine any mat-* *ter of Doctrin now, on the account of Miracles.* *Cajetan el-* *ted makes* Very true, because, as he insinuat's, the Church has *nothing for* *the Dr,* no new Revelations, and therefore hold's her

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Doctrin already Determined upon Infallible Tradition, handed down Age after Age, from the Apostles Dayes. O but Cajetan gives another Reason. *Because the Diuel may do such things which we cannot distinguish from true Miracles.* Answ. His meaning may be, that some true Miracles are not upon the first sight, before full Examination, easily distinguished from false Signs, but that many are distinguishable (as when the dead rose and conversed (witness Irenæus) à long time with the living, seem's clear enough. And I am sure neither Cajetan nor any Christian ever thought, that the Diuel called those Dead to life, or did those great Cures which our Saviour and the Apostles wrought. As therefore the primitive Christians differenced those admirable works from the Devils Lying Wonders, we likewise set the same distinctive Marks upon our Churches Miracles, whereof I have largely treated above. No disparity can be given, Supposing the matters of Fact true, And to call the Truth of all approved Miracles into doubt reaches to à high Degree of Madness.

18. The only thing urged by Cajetan is that the most Authentick Testimonies of Miracles, even in the Canonization of Saints are not altogether certain, because it is à Written every man is a Liar. If this Proof be valid, Why may not he also mistake that wrote thus, *For he is amongst the number of every one?* Please Reader to distinguish three Degrees of certainty, and the Difficulty vanishes. One certainty called *Metaphysical*, is altogether Infallible. A second named *Physical*, is had by such as behold à Miracle, And that certainty the two Sisters *Mary* and *Martha* attained, when they saw their Brother *LAZARUS* raised to life. A third

Neither Cajetan any overtaught that the Diuel can revive the Dead.

Three Degrees of certainty.

Ath 1 certainty called *Moral*, (though inferiour to the other two) may be so perswasive, That none but most impudently and rashly, can call the matter attested into doubt. This Degree of *Moral certainty* all those had, who upon the prudent Information of faithful Witnesses, heard that our Lord restored life to Lazarus, though they saw not the Miracle. Thus much premised.

19. I Say it is not necessary that Miracles which induce to Faith, or excite us to believe, be known by *Metaphysical or Physical certainty*. A high *moral Assurance* of their being wrought (The very most of the Primitive Christians before they believed, had no greater) is abundantly enough, and fully sufficient. The reason is Miracles as I noted above, show not Faith to be *evidently true*, but only *evidently credible*, neither are they the formal Object whereon Faith relies, but rational Inducements only; moving to accept of what ever Truth God Reveals. Therefore Cajetan saies: well. *Faith must stand on a more Infal-* cap. 14.
num. 8. 9.
lible ground, than that of Miracles, and the Dr only Page 689.
Trieles, when he tell's us, that our Writers *Moral cer-*
tainty had
of Miracles,
serves as an
Inducement
to Beliefs.
hold there can be no certainty of the Truth of *of Miracles,*
serves as an
Inducement
to Beliefs.
Miracles but from the Churches Approbation, *of Miracles,*
serves as an
Inducement
to Beliefs.
which, saies he, *is in effect to say. They do not be-*
lieve the Church Infalible, because of their Miracles,
But they believe their Miracles to be true, because
they believe their Church to be Infalible. The want
of distinguishing different Degrees of certainty,
caused the Dr to blunder as he doth. Read
therefore his words thus. *We believe by a firm*
Act of Faith the Church to be Infalible because God
saies She is Infalible and to this Belief, vve are pru-
denly led by Miracles known upon so high Moral

372. Chap. XVIII. *what Miracles would do certainty*, That it is open folly to call them into doubt, And all difficulty ceases. Again, when the Church approves Miracles as true, *We ascend* to a higher Step of certainty, and own them (thus approved) without all hesitancy indubitable, because a known Oracle seal's them up as certain. Now I Ask Mr Dr (who playes at fast and loose with his word *Certainty*) what Mystery lies in this, that a lesser Degree of assurance (to wit Moral) serve as an Inducement to believe God speaking by the Church, And that an other of a higher nature (yet below the certitude of Faith) be consequent, after we own the Church firme and sure in *Her Declarations*? No man but the Dr, would have proposed such empty stuff to the wearisomnesse of every Reader. See more relating to this matter in the XIV. Chapter already cited.

The Dr
would find a
Difficulty
where none
is.

The question
is whether
Divels by
their own
Power
can work
Miracles,
Sec c. 15.

20. The Dr yet cloyes us with three or four impertinent Authorities. *Paulus Zacchias* a Physician saith, *that wicked men and Divels, may not only doe Miracles in appearance, but such as are really so, as the Instruments of Divine Power.* Very true, if God (who has better Instruments at hand, the blessed Angels) will make use of Divels, he might Destroy the world by them. But the Question is whether Divels of their own Power can work true Miracles. This difficulty waved by Zacchias, is decided in a foregoing Chapter. *Zacchias* also much inveigh's against bare pretended Miracles, and so doth every wise man also, But what is this to the purpose, while we plead by no pretended or forged Miracles, having, thanks be to God, great plenty of others, never Questioned never called into doubt by any?

21. The other Quotations following are as weight-

weightlesse, and impertinent. *Fortunatus Schachus* saith first, it is à very easy to take false Miracles for true. What then? Are therefore no Miracles true, because some too forward will, perhaps, have that thought à Miracle *which is not?* I heard à very great man (à Protestant) confidently avouch more than once, That the strange Escape of our Sovereign King *Charles* after the Battle at Worcester, was à plain, downright and undeniable Miracle. God only knows the Truth, May be it was Miraculous; if not; what great harme followes, save only, That the Honourable person over confident, *was deceived?* The Church, Mr Dr, builds nothing upon dubious and uncertain Miracles. *Schachus* Asserts. 2. That vicked men may do real Miracles. No doubt hereof, if God will make use of them as he did of *Balaam*, though this, *Witnesse* *Suares* cited, seldom happen's. He saies 3. That no Argument can be dravvn for the Sanctity of any Person, but only from such Miracles^{as} are approved by the Roman Church. This supposes approved Miracles, let the Dr own such as undoubted (which are innumerable) and there is enough to stop his mouth. Episcopal Authority, Mr Dr, after due Examination may, as we see practised the whole Church over, approve à Miracle, Though to declare for the true Sanctity of any Person, belongs only to the *See Apostolick*.

Dr Still.
page 693.

Doubtful
Miracles of
no account
in the
Church,

22. The Dr hopes to find something for his purpose in the *Processe* touching the Canonization of *Andreas Corsinus*, where the Auditours of the Rota say first. It is necessary that à Person Canonized have wrought Miracles, Very good: Miracles therefore are supposed wrought, and useful also for some good End. Will the Dr

The See A.
postolick on-
ly Canoni-
zes Saints.
Page 694.

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yeild thus much upon the *Auditours Testimony*? O but They Say, 2. *It is not necessary that Miracles be done for the Confirmation of Faith*, seing they may be wrought for à proof of à Persons Sanctity. I Answer. If true Sanctity (as is most certain) ever supposes *true Faith*, And if the Person Canonized be à faithful member of the Catholick Church, the same Miracles which prove his Sanctity, cannot but also *prove his Faith*, *sound and real*, Though as I noted above, it is needless at every Miracle *to cry out*. *This is done to confirm such and such Articles, believed in the Church*. You have already many Miracles purposely wrought in Confirmation of every Catholick Article, what can the Dr desire more?

*The Miracles that
Evince Sanctity
prove Faith also.*

1. Cor. 14.
22.

23. Those Auditors say. 3. *Miracles are à Sign not ^{to} but Believers, to Unbelievers*. The Apostles words are thus. *Linguae in Signum sunt non fidelibus sed infidelibus: Prophetia autem non infidelibus sed fidelibus*. That is, the extraordinary gift of Tongues, was à Miraculous Sign in the Primitive Church, both useful and then Necessary for the Conversion of Heathens, but Prophecies belong to the faithful, *not to Infidels*. Here is nothing in favour of the Dr. I say moreover, as the Gift of Tongues was then à Sign and à Stronge Inducement to an Infidel's Conversion, so all the ancient and latter Miracles since, have been Signs and Inducements to them, But are *not so* in order to à faithful Believer. The Reason hereof is clear. All the Miracles from the beginning of Christianity to this day (whether seen or heard of by credible Witnesses) were shown an Infidel first to evidence the *Credibility of Christian Religion*, to draw him from

from Infidelity, and to beget Divine Faith in him; But à Believer long since established in Faith, and fully assured of the Verity of Catholick Doctrin. as *One already found in Faith requires not Miracles to confirm it.* he neither expect's nor desires more Miracles, than God's graciously will show, So when exhibited, he look's not on them as any first Motives or Inducements to believe (for he is already sound in Faith) and Therefore need's no further proofs taken from Miracles to convince That, where- of he hath full certainty already.

24. Contelorius (an Author I have not seen) Dr Still. faith the Dr, tell's us. *It is not necessary to à Miraele* page 695. *that it be done for the confirmation of any part of Christian Faith.* Yet Mr Dr thinks, Miracles may be wrought for the Confirmation of some General Truths believed by all Christians, I hope those are parts of true Christian Religion. But mark the Expression. *It is not necessary,* Saies this Author, *that Miracles be done to confirm any part of Christian Faith.* Doth this imply they are not done for that End? Certainly no. *Though it be not necessary that Dr Still. write more Books, necessary that God work a* Doth it therefore follow, he will hereafter leave off Scribling? No absolute Necessity forces Almighty God to work new Miracles, *Miracle to confirm faith, yet he may doe it for that End.* Er- go God will work no more, is à Lame consequence, And just like the Dr's, which run's thus. *Since therefore the far greater number of Miracles in the Roman Church are vvrought for another End, howv can they prove from them, the Infallibility of their Church?* Hold, Mr Dr, you goe too fast: Your Author only saies. *It is not Necessary that à Miracle be done for that End, you blindly leap further, And would thence infer, many are defacto vvrought for another End.* Keep Close to Contelorius his words. *It is not necessa-*

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ry &c, And your Inference will be thus, or nothing. Though all the Miracles which God ever wrought, *have been done to confirm some part of our Christian Faith, Yet it is not necessary that every particular Miracle be done for that End.* Here is all you get from Contelorius. Again Suppose gratis, that many Miracles have been wrought only for the benefit of him that receives them, How doth this prejudice our Cause, when we manifestly make it out, that innumerable have been expressly done in confirmation of every Catholick Article taught by the Church, as is largely proved already.

Sec. 16.

C H A P. X I X.

The Conclusion.

I. **T**HUS Reader, by Gods good Assistance we are as you see come to an End of Dr Stillingfleets Enquiry into Miracles. A Treatise far more fastidious and tiring, than hard and difficult, for you have not in the whole Book one rational Argument, one Testimony of any Orthodox Church, one clear Sentence of a Father, or so much as any one Authority of Divines produced, against the approved Miracles wrought in the Roman Catholick Church. This I Avert, and do it with so great Confidence, that I challenge Mr Dr to rejoyne if he can, and Disprove what I say. Yet after all you must hear the poor man brag, as if he had done Wonders, *in taking, forsooth, more pains, not meerly to detect the frauds and Impostures of the*
Roman

*The Dr's
Idle brag.*

Roman Church, but to preserve the honour of Christianity. Frauds and Impostures Dr! Not one have you shown through your whole Treatise in matters hitherto debated, nor shall you ever show any hereafter. You have indeed preserved the Honour of Christianity, *But How?* Just as wicked Philostorgius (witnes Photius) did *S. Basil's*, whom he made more renowned by his Senceless railing at the Saint. Your weak Efforts, Mr Dr, your Calumnies, your Taunts, your Jeers, your open Falsties, wherewith you manfully strive to obscure God's own *Seals and Signatures*, are so far from Eclipsing their Lustre, that Miracles thereby are made more glorious.

2. Reader, had this Dr gone about to Disswade from à Beliefe of the Sacred Trinity, or the Incarnation, because the Mysteries are very difficult, and surpassè our short Capacities, he might, perhaps, have had followers, and gained some to his Opinion, But to vapour only as he doth against plain matters of Fact, visible Objects of sense, teen by innumerable sworn Ey-witnesses, and by that means to hope for Profelyts, or to draw one of ordinary Prudence to his Sentiment, is so desperate an attempt, so profound à folly, That the like could have never entred any man's head but Dr Stillingfleet's.

3. What therefore moved the Dr to Write his Enquiry, or for what End came it forth? Was the great pains he speak's of taken, to Discredit forged or meer pretended Miracles? A needlesse entertainment seing the Church long since, had laid à heavy Censure upon all that Doe so. Did he (conscious of his fraudulent Proceeding) think his Book would take with à simple sort of People that want leasure, and Abilities to trace him

A a 5

through

Sec. 17. n. 7

A bold attempt, to set against plain Objects of Sense, seen by thousands

It is hard to say, what moved the Dr to write this Enquiry.

through his many Meanders ? Or could he perswade himselfe , if such poor Souls were ensnared , or imposed upon , he had done an Heroick work ? If so ; He is unworthy humane Conversation , and can hope for nothing , but à large allowance of Disgrace before God

4. It may be replied. The Dr verily thought his *Enquiry* would gain esteem among the learned , and be valued of as à singular rare Piece. Speak so. He Discovers à mighty want of

*No applause
to bee hoped,
from the
Learned.*

Judgement , For how could this man , who never yet through his whole Book , was able to cast the least blemish upon one approved Miracle , brag of his pains ? How could he think that the learned would applaud his Labours , or so much as take notice of so empty and fruitlesse à work ? Now that he has not made the least rational Exception against one approved Miracle , is as clear , as that there are letters in his Book. If he Say I wrong him , He may right himselfe , and show me , *vvhere* , in *vvhat Page* , or *Paragraph* through his whole Treatise , he has made it out , that such and such *approved Miracles* (Nay , I say One) have been by him plainly detected , *false* , *feigned* , and *counterfeit*. 'Tis true in rambling up and down , he bring's to light some forged Miracles , which the Church detest's , and severely punishes , But those no more obscure the Lustre of true Miracles , than one mans horrid crime , cast's à blemish on another known most just , and honest.

*How the Dr
might Dis-
course.*

5. Perhaps this or the like Fancy most swayed with the Dr , and set his fingers on Itch to write against Miracles. Many Miracles (might he say) for time and place are remote from

from us, and therefore the very most of our English Nation (as things now stand) being *strangely incredulous*, cannot but look upon them as matters of Fact no way clear, but contrariwise very dark and doubtful. It will Therefore be easy for me after some discovery of forged Miracles (Those must usher in the main Deligne) to blast the credit of *the Very best Miracles*, and, though I cannot lay the least Aspersions upon one approved by their Church, yet when I handle such a Subject at distance from men shut up in an Island, and speak to an obdurate sort of People who scarcely believe their Creed, I may well hope my pains will have the Success I wish, which is to dishonour the noblest Motive for Christian Faith, *The glory of Miracles*.

6. In case these or the like thoughts set the Dr on work (and I cannot, Imagin upon what other Design he wrote) I Answer. Though he might take great advantage from the Incredulity of many thousands dispersed over England, and may perhaps in time perswade the very most of *such men* to believe nothing at all, Yet none, I hope, are so deeply besotted, as to think that a matter once really done, leaves off to be true, because it is remote from us, for upon this account our Saviours Miracles may be Cavilled at.

7. But to give the Dr Satisfaction in every thing proposable, shall we wave at present those more ancient Miracles recounted by *S. Irenaeus; S. Austin, and others*, and require the Dr's direct Answer to some latter, three or four only wrought in the memory of many yet living, will be sufficient. John Clements Miraculous Cure at *Montaigne*, is one, whereof the

Things once really done cease not to be true, because remote from us.

Sec C.3.

Real, and
Relig. Disc.
2 c. 8. n. 17.
18. and
cap. 9. n. 11

What satis-
faction is re-
quired from
the Dr?

the Dr never yet took notice. The poor youths restored Leg in Spain shall be another. A Third is, that sudden and Miraculous cure done upon F. Mastrilli in Naples by the glorious S. Xaverius. The last (because the most neer Anno 1661.) is that undoubted Miracle, which God manifested at Calais upon a young Gentlewoman, by the Intercession of Blessed S. Francis of Paula. These Miracles (excepting the last related in this Treatise) are, as is largely proved *Reason and Religion*, owned by the Christian world most certain, I therefore require Dr Stillingfleet's plain and express Answer to every one, being yet fresh in the minds and Eyes of innumerable. Unlesse full Satisfaction be given herein, I would have the Dr know, that though he write Volumes against this short Treatise, all he doth, or can do (after this just Provocation) will appear weightlesse, insignificant, dishonourable to a Doctor, in fine worth little but Derision.

Years shall
no longer
serve the
Dr's turne.

8. Moreover, Let not the Gentleman think, that to scorn God's most certain Wonders will doe his work, or prove Satisfactory to me. Let him not think, though in Spight of Truth he call's that stupendious Miracle wrought in Spain, *A pretended growing out of a Leg*, and to his shame tell's us, *It is an easy thing for a Stump to grow a Leg in its passing from Spain hither*, which is to say in other terms, 'Tis a Lye, a fourb, both falsely set abroad, and foolishly believed. I Say, let him not think, that such *Fatras* will serve his turn. No. We expect better Answers (old birds, believe it, are not easily caught with chaffe), He must therefore either prove Fraud in this, and the other Miracles hinted at, or will be forced by reason

and Authority to own the *Facts* most true, and unquestionable.

9. One word briefly concerning the pretended want of Clarity for our Miracles, whether ancient or of a latter date. My Assertion is. *No want of Clarity for either ancient or latter Miracles* It is as clear and manifest (yea much more manifest at this day I write these Lines) that innumerable most certain Miracles have been wrought in the Roman Catholick Church, than it will be manifest one Age hence, that Dr Still. was ever a *man in being*, a student in Cambridge, received Degree in that University, or finally was promoted to a Rectorship of S. Andrewes. For proof of my Assertion I suppose, few or none now living will be alive a hundred years hence. How will it then be proved, if any doubt be, that the Dr was ever in Being? You will Answer most easily, from the Register of his Baptism. *The Assertion proved by one Instance.* Very good. But we have most evidently as clear Registers for innumerable Miracles, *The time When, the place vvhether, the Circumstances how they were wrought, the Ey-vvitneses that saw them, their Examination, and approbation, are with all clarity registred.* Thus our Proofs are equal. Again, Records may tell, when and at what time from a Bachelour of Divinity He became Dr, and as faithful Records informe us, when, and in what time, and before whom, innumerable Miracles have been wrought. A constant Fame, or report of the Dr's Promotion to S. Andrews may, its likely, be preserved in the minds of Some above an Age. And have we not as constant, yea a far more universal Fame, for the four Miracles now mentioned, and many others? There is no comparison.

10. If therefore it would be plain Dotage in any to doubt of Dr Still's birth and Promotions, when the particulars are proved upon the moral Certainty already set down (it will be no greater but Moral à hundred years hence) much more is it à Degree of madness to call à hundred Miracles into doubt, whereof we have at least so high Moral Certainty, And as I now said, far more Universal.

*A weak
Objection,
Answered.*

11. Some may reply. There seem's à great Disparity in *the matters now spoken of*; For its both natural and ordinary, That men live, meet with promotions, and have also Honours and Dignities in the Church, or common wealth; But the Miracles we defend, are strange extraordinary Signs, contrary to the *course of Nature*, Therefore moral Certainty (though sufficient to ground à prudent Assent in other matters) is not strong enough to raise us to à prudent Beliefe of Miracles, which are never look't on without *Admiration*: And the *Wonders* seem's much to abate their Credibility. An ungrounded Discourse, if ever any was. For though à Miracle in it selfe be à Work of God above all natural Power, yet to see it when *it's done*, is no way *Miraculous*, but most connatural. Had Lazarus his Sisters. when they saw their Brother called out of his Grave their eyes Miraculously opened to behold and converse with him? Should God now create à man never yet in this world, and impower him to Preach in the City of London, His Creation would be Miraculous, but to hear him Preach to treat and converse with him, would imply no Miracle. Now that many Miracles have been seen and attested upon solemn Oath is already proved. Again, if the Argument proposed

prove

*To work à
Miracle is
above
all power in
Nature, but
to see it when
done is not
Miraculous.*

prove any thing, it evinces, that none could yeild a prudent assent to our Saviours Miracles, when upon *their Sight*, Witnesses of undoubted credit made all by moral certainty known to the world. But of this enough is said already.

12. Upon These and the former considerations laid forth in this Treatise, all may justly exclaim as Medina doth. *Ingens est Miraculorum potestas.* The Power of our Christian Miracles is mighty great. By these God converted the world, and demolished Gentilism, both anciently and in later Ages. These Signal Marks, strangely conquered innumerable obdurate hearts, when they clearly saw the God of nature, working by Signs from Heaven above all force in nature. Medina goes on. What brought the great *S. Denis* to the School of Christ, was it only *S. Pauls* preaching? No, but it was his Preaching confirmed by *prodigious Miracles*. What made *S. Cyprian* (once a Magician) a faithful Bishop, and afterwards a valiant Martyr? Miracles gain'd him, Miracles gave him both Courage and constancy. Who was wiser than *Origen*, more eloquent than *S. Cyprian* of Carthage, more learned than *Tertullian*, *Athenagoras*, *Theophilus* and the two Clements? What Stormes of persecution did these great men joyfully passe through, and suffer, whereas, would they have deserted their Christian Profession, Honours, Dignities, and all earthly commodities, would have followed them with Acclamations of joy? But they slighted that Trash, kept still to their firme hold and what prolonged their Patience, And what Arguments stayed them in the Christian Discipline? He Answers. *Profecto nihil aliud quam*

Mich. Medina lib. 2. de rectâ Deum fide P. 51. A.

Medina p. 52. 53.

Miracles converted the world and gain'd the wises of men to our Christian Profession.

divina

384 Chap. XIX. *The Conclusion.*

divina Miracula. Their Arguments were drawn
 'from Divine Miracles, *quibus omnis cedit humana*
Sapientia, which have so mighty an Influence
 'upon reason, that all humane wisdom quite
 'vanquished, must give place, yeild it selfe Cap-
 'tive, and ingenuously confess, that God has
 'honoured his Church with innumerable glo-
 'rious Miracles.

lib. 22. de
 Civit. c. 9.

Miracles
 highly va-
 lued by S.
 Augustine.
 Cap. 10.

13. S. Augustine also Discover's à mighty
 force of Miracles, manifest in the cruel Perse-
 cution of Martyrs, and no lesse apparent in the
 undaunted Testimony they gave before Tyrants,
 while they made Profession of that Faith they
 dyed for, as also in their admirable patience and
 courage, whereby they conquered the world.
Vt in his Miraculis (saith the Saint) *tanta ista po-*
tentia Sequeretur. As who should say, Poverty,
 Strength, and Efficacy accompanied those Mira-
 cles, lively demonstrated in those joyful Suf-
 ferances, in that Courage, magnanimity, and Pa-
 tience. In the next Chapter S. Austin Showes,
 that the Miracles given out as done in the Tem-
 ples of Heathens, are not in the least Degree
 comparable with those wrought by Martyrs.
Verum, Saith the Saint. *Si qua Similia videntur*,
 if ever any such Things were done in those
 Temples, the Martyrs Miracles as far Surmo-
 nted them, as Moses his Miracles did the jug-
 ling Wonders shown by Paroah's Magicians.

14. Reader, if you find not this Treatise à
 full Answer to Dr Still. Say, I beseech you,
 wherein its deficient, and my Endeavour shall
 be to give better Satisfaction. If contrarywise,
 you think well of it, give me leave to retort
 the Dr's own words upon himselfe. *I have ta-*
ken the more pains, not meerly to detect the frauds and
impostu-

Impostures of Dr Stillingfleet, but also to vindicate the glorious Miracles of our Christianity from open wrong, least they should suffer by the intolerable rudeness of a pert and bold Adversary, whose Virulency Spightfully vented against Miracles, if not retracted, will lie heavy upon him. I wish the load of his sins lesse, but know not how to extenuate it. Sorrowful repentance must doe that, without which Mr Avila's words cited in the Preface, will one day prove too true. Multum deferet ad Iudicem, Dr Still. cannot but have much to Answer for, in the last houre of his life before an Impartial Judge that fears none, And will most assuredly do Justice to every one.

F I N I S.



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A DISCOURSE
OF
MIRACLES WROUGHT
IN THE ROMAN
CATHOLICK
CHVRCH,
OR,

A full refutation of Dr Stillingfleets unjust exceptions against Miracles, together with a large discovery of the Doctors unexcusable frauds, Manifest in his many false, perverted, and impertinent Quotations.

BY E. W.



ANTWERP,
Printed by MICHAEL CNOBBAERT, at the
Sign of S. Peter. 1676.
Permissu Superiorum.

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THE PREFACE TO THE READER.



Year and more is past,
since it pleased Doctor Ed-
ward Stillingfleet to move
some difficulties about
Two main points in Con-
troversy, and to Show
his Skill in Both. The
one speculative relates to the Churches Infalli-
bility, and the Resolution of Faith. The other,
in the Second Part, touch'd upon a plain Mat-
ter of Fact, the Miraculous Translation of the
P^{re}sent house of Loreto from Nazareth to the place
where it now stands, honoured by a frequent
Concourse of People from all Parts of Europe. In
my last little Treatise, I endeavour'd to Satisfy
the Dr in the Speculative Part, and, as I think,
cleared all Difficulties objected against that Mi-
raculous Translation, And did this to please the
Dr, though hitherto He never gave mee thanks
for my pains, much less returned any Word of
Answer. Having ended that short Treatise, I
promised a Satisfactory Reply to the rest of Dr
Stillingfleet's many Cavils carelessly thrown out

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at Miracles wrought in the Roman Catholick Church; And here comply with my Promise, where I show that never man had worser luck in any Engagement than the Dr in this undertaken Enquiry. His chiefest Aime was, as every one see's, so to manage matters as not only to cast à blemish upon some latter Miracles, but to disgrace all wrought in the Church, though in the Pursuit, he shrinks so far as never to meddle with the true State of the Question proposed, or rationally to oppose one clear and approved Miracle, as you shall see hereafter.

The Method held by me in this Treatise is as followes. I first Evince the Truth of our Saviours Miracles by Arguments drawn from rational Principles, For we may (I hope) suppose this to bee à rational Principle, That some Books of History universally received are for the Substance true, and not wholly forged. Thus much only granted, I Discourse, and require no more. 2. I prove upon the same rational Grounds hereafter alledged, true Miracles to have been wrought in the Roman Catholick Church, and produce many most clear ones seen by Ey-witnesses, whereof none ever yet doubted. 3. I waite on the Dr in his other Pilgrimages made to Compostella, and S. Maximin's in France, and upon that occasion defend Pope Evaristus his Writings. 4. I produce the Testimonies of Ancient Fathers so manifest and pregnant for the Churches Miracles, that no Catholick Writer of this Age ever yet did, or can speak with greater Energy. 5. I examin such Authorities (and herein have taken some pains) as the

TO THE READER.

Dr thinks, make most against the working of new Miracles since the Apostles Dayes. And I did more willingly engage in this particular upon the *Dr*'s own Provocation. I desire them, saith he, in his Epistle Dedicatory, not to spare me in this present subject of Miracles, wherein I profess to relye on their own Writers. If they show me any wilful mistakes therein, I will endeavour to give them publick satisfaction. Stand to your word *Mr Dr*, And if I do not shew a whole large List of many gross mistakes driven on by Malice Ignorance, or both, I'll crave your Pardon, and willingly own my Errour before the whole world. Reader, in this Contest, there can be no long debate, the comparing Authorities (after you have opened the *Dr*'s Book and mine), will clear all, and afford Great Store of Mistakes.

Now Seing the *Dr* relies on our own Writers, and hopes he err's not, my Demand is, In what doth he rely on them for? Has he any Catholick Author that opposes approved Miracles? So it is, saith the *Dr*. The Testimony of those who deliver Miracles hath been contradicted by men of greater Authority than themselves. I Say contrary. The Proposition is manifestly untrue, Such men of greater Authority were never yet heard of (nor can one be named) as is made out in this Treatise, where you will see, that the *Dr* fraudulently introduces Authors contrary to Miracles, who with all might and main

Dr p. 440.

T H E P R E F A C E

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THE PREFACE

in expresse Terms ~~show~~ them. It is true, Dr John Launoy (one of little credit as appear's afterwards) quibbles at many matters of Fact reputed Miraculous, yet never hitherto durst deny the Church to have had true Miracles wrought in it. What the Dr Quotes from Melchior Canus and Ludovicus Vives relating to à suspension of all latter Miracles, is more than most profoundly simple, as you may read C. 10. n. 16. Now if the Dr in Lieu of relying on true Miracles, lean upon this fallacious Principle, That there have been Many forged by ungodly men, and will list these among the Churches true Signs, he is unworthy to be dealt with, and doth not only Mistake, but most grossly Calumniate's.

Some (who they are I know not) thought the Dr not to deal fairly in his Quoting Authors, whereof he seem's very sensible in his Preface, and deem's it so groundlesse à Calumny, yea so void of Proof, that he desires no better Argument of à baffled Cause, than such impertinent Clamours. ~~Soon after~~ followes à Brag of à larger Size. Do they indeed think me à man so void of Common sence, as to expose my selfe to the contempt of every one, that will take pains to compare my Citations? Have I Books only in my own keeping? Or are they so rare, that they cannot get à sight of them? How then come they to know them false cited? Reader, I have begg'd me, Thanks be to God, the Books the Dr remiss's

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mits me to, I have compared with my own eyes his Citations, and after that pains taken certainly know, that the Dr has grossly erred, or to use his own words, exposed himselfe to publick Contempt. For Proof hereof I must speak plainly (though little to the Dr's comfort) and do make my Assertion good in the ensuing Treatise. Not one only, but all the Dr's Citations produced against the Churches approved Miracles, are either very falsely Quoted; Or peevishly perverted to a sinister Sence; or finally wholly impertinent to the matter here debated. False Citations are many, perverted ones more, and the impertinent almost numberless. To prove every part of my Assertion in this place, were to bring back one great Piece of this whole Treatise into the narrow compass of a short Preface. However a few hints at some cannot take up much roome. It is false (though the Dr assert's it) That Gerson Saies in a certain Epistle, That now the working of Miracles is wholly taken away, and none but false Christians pretend to it. It is false, That according to Dr p. 683. S. Gregory, what ever Miracles we Suppose to remain in the Church, we do not look on them, as wrought for the confirmation of any necessary Part of Christian Faith. All is Dr p. 613. Contrary. The Saint as you may read C. 3. produces a Stupendious Miracle done upon a Roman incredulous Matrone to confirme the Doctrine of the Real Presence. It is false, That

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- Didacus Stella (vvho expressly ovvn's great Miracles) saith, That the Povver of Miracles is ceased. It is false, That according to Suares, such Miracles as vvhere vvrought upon Father Mastrilli, and the young Man of Zaragoza, vvhere only done for the Benefit of those vvho received them, and not to confirm the Churches Infalible Doctrin. It is false, That Maldonate confesses, That since Christian Religion has been confirmed by Miracles in the Churches beginning, there is no necessity of Miracles for that End. It is false That either Iosephus Acosta, or S. Hippolitus teach, That Antichrist shall do far greater Miracles, than the Cures vvrought upon F. Marcellus, or on the restored Leg at Zaragoza. It is false, That the bleeding vvounds of S. Francis imprinted on his side, hands, and feet, vvhere so concealed, That no, man could ever fully discern them in his life time, only Fryer Ruffin once thought he espied the vvound in his side. Thus much of false Citations for an Essay only, the Treatise vvill afford many more.

Should I now trace the Dr though his gross perverted Quotations quite contrary to the meaning of Authors, the work would be long. One or Two only at present shall suffice, The remainder you have afterwards. And first, what man in his Wits would ever have cited S. Augustine as one that opposes latter Miracles, when he could not but know, that no Catholick Author in this Age said more in their Defence, as appears by his large prosecuting this Subject in his 22. Book de Civit. C. 8, yet yett forsooth, Miracles are no Proof of
the

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the true Church (though the Saint plainly professes, Miracles held him in the Church) Nor in rigour to be called Miracles, But some extraordinary Things among them in their time: That is, the Dr would have us believe, Dr P. 584. the restoring Sight to the blind, raising the dead to life, curing incurable Maladies (for of these S. Augustine expressly speak's) are not like the Apostolical Miracles, but of an Inferiour rank, Extraordinary things, forsooth, and no more. Is not this a plain Corruption of an Authors significant words and meaning?

None hitherto in any Age maintained the Churches Miracles with greater Zeal than S. Chrysostom, Abbulensis, and our learned Bishop Fisher, as is amply proved in this Treatise, yet the Dr by the help of an open Cheat depraves their meaning, and will needs perswade us that they teach, Miracles to have ceased in the Church. Reader the Cheat is thus. As S. Chrysostom and the other Authors now cited, grant a special Prerogative to the Twelve Apostles, in Writing Canonical Scripture by Divine Inspiration, so also (and most truly) they yeild them a power of working all manner of admirable Miracles, particularly in laying hands on the lately Baptized, and visibly giving the Holy Ghost (the like Priviledge the Primitive Christians participated in some measure). These singular Graces say Authors annexed to the Twelve, were never entailed upon any like set number of men, though Prelates and Pastors in the Church, and therefore ceased. Whence the Dr would conclude,

That

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That all other Miracles whatever, as raising the Dead, and curing desperate Infirmities had à stop in after Ages, and ceased also. Which is to tell us, because God honoured not the Churches Prelates with the very like, or so great à Prerogative as he did the Apostles, All Miracles Seem so suspended, that no more are wrought, A foul Cheat (worse than à Mistake) quite contrary to the Quoted Authors words and Doctrin. See C. IX. from n. 11. and C. XI. from n. 7. The impertinent Citations, or such as look from the matter now disputed, are innumerable. All those whether true or false produced against forged Miracles, known as forged, no more concern the present Controversy, than the Dr's pretty Verse cited out of Virgil. Speluncam Dido &c. His other Testimonies Quoted from Paulus Zaccheus, Fortunatus Scacchus, and Contelorius, are meer insignificant Cyphers, take up roome, and that's all the good they do. These and the remainder you will have laid forth in the Treatise. It is therefore needles to insist on more at present.

Another grand Mistake or gross Errour, you meet with in the Dr, where He sayes. The greatest number of Miracles in the Roman Church have been believed upon the Credit of Fables, and uncertain Reports; And this hee offer's to show upon strict Examination. I Answer first. Were all Fables which the Dr deem's so, the Proposition confutes

tes

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ses it selfe, For Miracles upheld by Fables, are no Church Miracles, But I bolaly assert, that Mr Dr through his whole Book has not proved so much as one received Church-Miracle, (much less the greater number) to have had their Origin from Fables, or ever gained repute in the World upon uncertain Reports, nor shall he hereafter in any low degree make his Assertion Probable. His strict Examination falls first upon the Miraculous Translation of the House of Loreto from Nazareth, thought by him fabulous, whereof I spake largely in my last Treatise. Here I require that all diligently observe whither this rigid Examination is brought at last? Reader, it comes to two or three Idle Questions attended with some Saucy Schoffs, and there is all. What saith the Dr (after he had recounted Teremanus his Table concerning the Translation) Is not this a pleasant Story to be matched in point of Credibility with the Miracles of Christ and his Apostles? Again, what do these men think in their hearts, that dare avouch such ridiculous Fictions as these? Such simple Demands, Reader, which have neither weight, nor Bottom, nor Principle to stand on, set forth with Bobs and leers give force to our Dr's Swinging proofs, finish his fearful rigid Examination, and must be thought powerful enough to throw down the House of Loreto. The like strain He hold's through his whole Book. It seem's by the Dr, that our Venerable Bede relates

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Lases some strange Miracles wrought upon S. Cuthbert. One is (to be brief) (that Angels appearing to the Saint on horseback when he was young, prescribed à Poulteß to cure his Sore Knee. Another is of his Seeing à Troop of Angels conveying the Soul of S. Aidan into Heaven. The Dr to perfect his strict Examination; only Asks (there's all) what must we think of these Angels appearing, And that he is of à good easy Faith that can believe them? He might as wisely have demanded, what shall we think of those Visions of Armies fighting in the Air ouer Hierusalem fourty Dayes together. Machabees. 2, C. 5? What must we think of the Angel Raphael, that prescribed (No Poulteß but) the gall of à Fish for the Cure of old Tobias his Eyes. Tobit. 11. Such Wonders recounted in History never contradicted, are wholly as strange as what Bede VVrites, though most lamely cast off by the Dr and refused by asking. What shall we think of them? Much less can such trifling Questions, imply any thing like à strict Examination. A strict Examination, Reader ponder's first, what Strength the Authors have which are produced for à Thesis, The Dr weigh's none, nor alledges any, that calls the Translation of that House, or these other Wonders now recorded, Fabulous. It supposes. 2. That whoever denies an Assertion plainly proved (and what can be more plain than

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than my alledged proofs for the Translation) Is obliged to give measure for measure, and either show his Adversaries Testimonies unconcluding, or infringe their force by some contrary Reason or Authority. The Dr Strangely forgetful of this Duty, doth neither, But as far as Huffs and flurrs hurry him on, layes about him lustily. You have no more: However such faint empty stuff must passe for à strict and rigid Examination. May this Procedure hold, à Jew or Heathen needs only to Huffle and tell us. VVe Christians are all ridiculous in believing à Crucified man to be our Redeemer, wherunto if he give an Overplus of leers, easily cast out of an Infidels mouth, he proves every whit as much against Christ, as our Dr doth against the House of Loreto. There is yet more of this ill Nicknam'd strict Examination in the Dr. Reflect à little. I Quoted Reas: and Relig. C. 8. n. 5. as grave and learned Fathers as ever wrote, S. Irenæus, S. Basil, S. Hierome, S. Ambrose, and S. Augustine so clear and expresse for Miracles, that no Testimonies can be plainer. It seem's the Dr durst not jerk these great Authors with his usual Taunts and Scoffs, but betakes himselfe to another Subterfuge (men who live by shifting can do no better), I'll tell you what it is. Very wisely, he wvaves all, slip's by these Authorities, and though provoked to reply, return's not one vvord of Answer to any.

May

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May not this think ye pass also for another Strenuous proof of his Strict and careful Examination ?

*Two things may be considered in the Dr's wild Enquiry. The one what he hold's of substance in it. The other relates to his pretty Mode and odd way in writing. To the First, I say in à word (plain Deating is best) and more amply prove it in this Treatise. There appears nothing like Substance through his whole Enquiry. And first, if the Dr shift's off all I required Satisfaction in, or rather, if he wholly wave what the world look's on as most Material in our present Controversy, He is far from meddling with that, which deserves the name of Substance: But, this is Evidently so. Fray Reader, reflect à little. My desire vvas, and is still, (This all men look on as Substantial) that the Dr vwould upon solid Principles Showv but so much as one approved Miracle, forged, false, or fabulous: In Lieu of doing this, Mountebank like, he step's upon the Stage, and vwould beguile us vwith à varnish of meer painted vwares, Idle Stories I mean, concerning Miracles feigned by ungodly People, altogether as impertinent as if he had told us so many Fables out of Æsop: For no more can forged Miracles disparage God's true Wonders, than Counterfeit Scripture the Verities revealed in the Gospel. Again (And here once more vve find à vwant of Substance) VVho vwould not have expected from this Man of Words after so many brisk Attempts, and
flurrs*

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flurts at Miracles, Some clear Testimonies taken from the Ancient Church, from Ancient Records, from Tradition, Councils, Doctors, and Divins? But herein he is as mute as à Fish, and neither doth nor can attaque us this vway. You have heard howv the ancient Fathers and Modern Authors renovvned upon the account of their Learning and Virtue, plead in Defence of Miracles, And all the right the Dr doth such men, is not to believe them, Yet requires, that vve credit his Philostorgius, his Hazenmiller and his false Daniel de Dieu, Vile Outcasts and detestable Heretiques. Are vve not thus think ye Substantially Match't vvith Authorities? I produce Miracles Seen and attested upon Oath, vvrought by Saints and great Servants of Almighty God, And He to be even vvith me, makes à flourish vvith the golden Thigh of Pythagoras, and Esculapius his cure done upon à dead vvoman, Both false and fabulous, or at most vvorks of Necromancy as is proved in the Treatise. I all along insist upon such Miracles as have been known and ovvned by the Very best of Cbristians And he to retaliate (like one that had Vovved never to meddle vvith vvhat is Substantial) trifles avway time, in telling long Tales of the Prioressse of the Annunciada at Lisboe, and of one Fulco cryed up for à vvorker of VVonders, vvho, as the Dr vvill have it, proved an Impostor. I bring to light Miracles so clear and illustrious that none upon the Sight of their Evidence, ever yet could (though Criticks, vvise, and learned)

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ned call into doubt, And this Dr to Eclipse their glory, sob's me off vvith such as are either dubious, or at most but in à mean Degree probable. Most fitly did S. Augustine Writing against Faustus lib. 5. C. Vltimo, once blame this unjust Proceeding in his Adversary. Vestrum oculum malevolus error, Saith the Saint. Thy Peevish and perverse Errour drayves thy Eye, Faustus, to regard nothing but chaffe in our standing Corne, whereas had'st thou look't about thee, thou might'st have found wheat, both pure and precious. Reader, Miracles only doubtful (much more forged ones) passe for Chaffe, the Church relies not on them, yet vvith such Deceitful Baites the Dr like Faustus, vvould fain vvhedle us into à mean conceipt of God's certain great VVonders, VVhereas the Contrary is evident, for false and forged Miracles vvhen discovered (as the most have been) are so far from fouling the Glory of God's true Wonders, that they confirme their Truth and make them more Illustrious; Had the Inquistsors or Prelates of the Church (think yee) vvholest no stone unturned to find out such Forgeries, and discovered many, upon that Sight à less Esteem of God's Certain Miracles, that pass't the Churches Tribunal vvith all possible Applause? No. All thereupon extolled the Churches zeal and Vigilancy, having Long since learned from S. Augustine, That as Evil has its Good, and gives à Grace to Vertue, Errour add's Beauty to Truth, So these feigned Signs set forth the Glory of true
Mira-

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Miracles. The Dr therefore gets nothing by his long list of forged Wonders.

Reader, you will find hereafter the Dr's Arguments in this Controversy, drawn from Reason, as lame and bare as his Instances and Authorities. Whence I conclude, that if he bottom his Discourse upon the fore-mentioned Principles, And these fail or yield him no support, I rightly insinuated above, and here again say it more plainly, That his whole Book is nothing but à Rapsody, or à Work too unadvisedly set forth, in real Truth not worth Notice, or Answer. However, because once engaged. I have undertaken à Confutation, not ill thought of by good Divines, Though the Dr, most likely, will not allow me so favourable à Censure.

The Dr's way or mode in writing, whilst Substance failes, cannot but be worthless, unsavory, and distastful. Peruse him, Reader, page after page you will find the man all along in à peevish Humour, when you see his Book brim full of rare biting Ironies, Drolleries, Comical Expressions, impertinent Demands, Idle Stories &c. As if the disgorging à little Gall, were enough to bring into Contempt the Clearest Miracles God ever wrought. Had he had but common Prudence, He might well have thought, that for one Petit private man hid in à corner of the world, perty to rise up against all ancient Fathers, Doctors, and Divines, without Manifest Proofs reduced to sound Principles, would never take, But appear to every Judicious Rea-

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'der (as it is) an unluckly Management of an ill cause. Herein, without all doubt Passion blinded the man, And I am sure left him no clear Eye-Sight when he too boldly tell's us above, That he relies on our own Writers in this Controversy, and thinks himselfe not mistaken, I say once more the Pretence, is most false, having not so much as one Catholick Author that opposes approved Miracles. But suppose one or two could be racked to his Sence, (hitherto I neuer met with any) might not the Dr have called to mind his own Apology made in behalfe of Mr Thorndick, Who as Zealously clear's the Catholick Church from Idolatry, as the Dr fondly laies that foul Aspersi^on on Her? If we should grant (They are the Dr's words in his General Preface) That He (Mr Thorndick) held some things singular in this matter, what is that to the constant Opinion of our Church? So say I, should we grant (which I shall neuer yeild) that some one or other Catholick Author were singular in this matter now debated, what's that to the contrary Iudgement of all other Writers, and the Sentiment of a whole Church besides? But now when the Dr has none that sides with him, His only course will be to sit down silent, and talk no more of our Writers.

By what is hitherto said, T'is hard, methinks, to conceive what moved the Dr to quarrel with our Miracles. Has God angred the man in Showing so many clear Legible Characters Written by his own powerful hand, intending thereby

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to make his Church glorious? I say many, For there is no Kingdom (saith S. Chrysostom) no Country, no common wealth, no famous City in the world, where innumerable have not either seen or heard of Miracles attested by most faithful Witnesses, and upon that Account have rendered humble thanks to God for so signal Testimonies of his favours. It may bee the Dr thinks that those who have Written of Miracles are but a few only, Vulgar and ignorant. It is à Cavil. Many stout Champions, inferiour to none in knowledge have defended them, These are our Combatants, and Conquerours in this Controversy. But perhaps these learned only recount some Trivial matters, or as the Dr speak's à few extraordinary Things. Quite contrary. They mention most Signal Works, great Wonders, as raising the Dead, restoring sight to the blind, and curing incurable Infirmities, clear effects of God only Omnipotent. But stay, have not our Learned Writers, willing to wave pains, slightly passed over such Matters of Fact? No. Never any were, or can be more accurate in laying forth the Substance and all Circumstances relating to Miracles, than S. Irenæus, S. Hierom, S. Augustine, S. Gregory Thaumaturgus, and S. Bernard. These Admirable Saints (to omit latter Authors) have either wrought great Miracles, or Written of them with so much care and diligent Study, That one with halfe an Eymay perceive; As They themselves never doubted of what they wrote, so they

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purposely strove to fix à firm Belief of them in the minds of others. Hence S. Augustine cited afterward Lib. 22. de Civit. Cap. 8. assures us, He wrote the Miracles there specified for this End, that they might be publickly read before the People, and known to all; For saith the Saint. Such was my expresse will, Because when we saw the Signs and Miracles wrought frequently in our time, like those which God anciently evidenced to the world, I endeavoured that their memory should not perish. If therefore Miracles have been frequent, If known the whole world over, If seen and attested by Many Ey-Witnesses, if legible Characters Written by God's own hand, if great and prodigious; If finally wrought for this End, that their Memory might be preserved and known to all; What could induce our unadvised Dr most rashly to publish his lame and imperfect Enquiry against Miracles? This to me appears à Paradox, or rather à Riddle which no Oedipus can solve.

Had not this man shown Spight enough in his former Treatises, where he set's that Vile and Infamous Mark of Idolatry upon our Ancient Church, though She drew whole Nations from Idolatry to the Christian Faith? But thanks be to God. He has not, (as I hear) gained three Iudicious men of his own Profession to believe him. Had He not spit out Venome enough in stiling the most Learned with in this
great

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great Moral Body Rebel teachers, and Sowers of Divisions? Had he not in some Frolick gnash't his teeth enough in his more than bold presumptuous railing at the Saints in Heaven? How could a renowned S. Benet, S. Dominick, or S. Francis, fall under his lash, and raise up so much unruly Passion in a Dr? Could he not he have left these happie Souls in their eternal Rest free from his Scratches, Taunts, and bitter Obloquies? Without doubt he look't on them as some of old did on the wild beasts in Theaters, publicly exposed to be bated, and furiously encountred. Yet to make the burthen of his sins more heavy, he sports himselfe with all that can be serious. Do but mention the Sanctity and Austerity of thousands yet living in the Church, all with him is thought Hypocrisy. Speak of our Catholick Doctrine, taught his Progenitors for a thousand years and more, it Led them, forsooth, into so many abominable Errours, that 'tis hard to say, whether they are saved or damned. Bring to light the clearest Miracles God ever wrought. What are they? Nothing but painted Strawes and Counterfeit Trances. And thus he add's Sin to Sin without remorse or check of Conscience, upheld by no other Principles than Drollery, vain Flourishes, lowd untruths, and Calumnies. Dr John Avila, a man of great learning and a renowned Preacher hearing, soon after the death of a Priest, of one sole neglect and it was, that but once only he had offered up in his whole life time the Holy Sacrifice of the Mass, spake these few but

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Weighty words. Multum desert ad Iudicem
This man upon that Account, carries much with
him to be answered for before his Iudge. VVhat
was this little small Omission compared with
Dr Stillingfleet's enormous Commissions ?
Down Cries He vvith their Sacrifice, avway
vvith their Mass all is Superstition, and the hig-
hest Idolatry, He might yet have called to mind
that the very gravest of the English Clergy pre-
tend (vvheather truly, I dispute not) to have
received the Order of Priesthood from the hands
of our Catholick Bishops, and I am sure the
Dignity of à Priest necessarily implies the Po-
vvver of offering up Sacrifice, though the Dr has
been sofar from complying vvith that one duty
his vvhole life long, that had his povver equa-
l'd his Malice, neither Priest nor Sacrifice,
had novv remained in the vvorld. Believe
it Reader, for this and many other Clamo-
rous Sins. Multum deferet ad Iudicem.
The Dr vvithout Serious Repentance, vvill
have much to Answer for at his dying Day.

Had He in Lieu of opposing Miracles told us,
that his beloued Puritanisme, though lately
brought into the vvorld may not vvithstanding be
hugg'd by him as his Dearest Benjamin, or ovvned
as the svveteest Religion, being never invented
to Curbe Passion, or trouble any vvith Austerity,
but chiefly to pamper up à few Ministers vvith
their Feminine follovers, None could have vvon-
dered. The very most might have said the man
spake as he thought. Nay more; had he been so
vvise

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Wise as to leave this Bustle of Polemicks to others far above him in learning, or only kept within the Bounds of Speculative Matters, and there blundered and erred, as he has done, The subtilty of that knowledge, and his little skill in speculation, would have born out an excuse, and pleaded in his behalfe. But to run headlong, and proclaime open war against plain Matters of fact seen by thousands, and furiously to encounter God's own Signal wonders clearly shovvn to the world, is an Offence of so high a nature, and so contrary to common Prudence, that though the Dr lived Ages, he shall never wash off the stain which his unruly passion has cast upon him.

*One word, and I end. My hope is, Mr Dr will take courage and Answer this Treatise, if so; I heartily wish he talk no more of drawing off the whole Substance here set down into the narrow compass of a few lines, That's impossible, when so many plain Matters of Fact as are now offer'd him to examin, necessarily require no doging, but a full and serious Reply. Neither is it enough to tell us, he hold's not himselfe obliged to take notice of every Idle Book that comes forth, and bear's his name in the Title; That will betray his Ignorance, and too plainly confirme the Opinion most have of him, which is, That he cannot Answer. But above all, let him not run to one of his Hocus Pocus Tricks, or Say; He would fain fly at his Adversary, but now cannot, being wholly taken up with some other
great*

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great work against Popery. Such far fetcht excuses Argue a cowardly Proceeding. For, Reader, euer to be brandishing his sword, and threaten (without hurt to any) and neuer to defend himselfe, when attacked, is contrary to the Stile and strain of all Writers ancient and Modern, who first endeavour their Adversaries Satisfaction, And then begin with what new attempts they please. The Dr, I am sure, has wvork enough cut out for him. First those particulars clearly laid forth in the Preface to my last Treatise (all waved by the Dr) are many: That excellent learned Book entituled Dr Stillingfleet against Dr Stillingfleet, lately printed, highly, methinks, deserves an Answer, and I am sure (to say nothing of others) he is yet behind hand wvith his wvorthy Adversary N.O. We live in hopes these Debts wvill be paid at last, And that the Dr wvhen his Passion is allayed, may give such honest men as have taken pains for him some reasonable Satisfaction. Novv in case he turn's all off wvith Quibbles, pritty lirks, and such like Artifices, The wvorld wvill ludge as I do, that Dr Stillingfleet wvas most unfortunate in beginning a Quarrrel about Polemicks, wvchich as he has not hitherto, so never shall he hereafter, End wvith Credit.

Farewel, Courteous
READER.

A DIE

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THe Errata in this Impression, however small, are many. Wonder nothing, better could not be expected from a Printer that knowes not a word of English. The very most, I hope, of these faults are Corrected. In case the Reader discover more (which is likely) He will, I am confident, either passe by them, or charitably amend them.

A DISCOURSE OF MIRACLES
WROUGHT IN THE ROMAN
CATHOLICK CHVRCH.

Or, à full refutation of Dr Stillingleers unjust exceptions against Miracles, together with à large discovery of the Doctors unexcusable frauds, Manifest in his many false, perverted, and impertinent quotations.

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